

I-7



Digitized by the Internet Archive
in 2015

BAPTIST MISSIONARY MAGAZINE.

VOL. XXIX.

MAY, 1849.

NO. 5.

UNIVERSAL PREVALENCE OF RELIGION.

“Glorious things are spoken of thee, O city of God.” What are the glorious things spoken of the city of God? Many glorious things are said of its dignity, its beauty, its final destiny, of the love borne to it by the Redeemer, of its safety, its influence, its strength. But our present design is to contemplate its prevalence on earth. Among the glorious things spoken of the city of God in the predictions of his word, one is, that it shall be exalted to great prominence, honor and glory. “It shall come to pass in the last days,” saith God, “that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say,—Come ye, and let us go up to the mountain of the Lord; and he will teach us of his ways, and we will walk in his paths.” “Thus saith the Lord God,—behold I will lift up mine hand to the Gentiles, and set up my standard to the people. And they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers. They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be ashamed that wait for me.” Other passages might be quoted to show the prominence to which the church of God shall hereafter be raised, and how all shall conspire to do it honor. Religion and its professors shall no longer be hidden in corners. The church and the world shall change places, the church becoming as great and honorable and influential as the world now is,—and the spirit of holiness prevailing over and shutting out the spirit of the world.

The church shall also be exalted to great authority and power. Kings and queens shall be among its friends. The prophet says also,—“A little one shall become a thousand, and a small one a strong nation.” That which formerly hid itself before the great and the mighty, and bowed down in the dust before worldly magnificence, shall itself be exalted. Now the poor, the ignorant, the despised, form a large body of professed believers on earth, and, perhaps, the largest proportion of the church. But, in some future day, Christians will be the honorable of the earth, and the honorable of the earth will be Christians. Confidence will be placed in them. Authority will be entrusted to them. The throne of prayer will be in the path to honor; and they who walk most humbly with God, will be most esteemed.

Religion will also be universally prevalent. The kingdom of Christ will extend from sea to sea. "Enlarge the place of thy tent," saith God, by the prophet; "and let them stretch forth the curtains of thy habitation; spare not,—lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles." "Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee. And the forces of the Gentiles shall come unto thee." "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." Whether every individual, in that period, will be a believer, of course we cannot tell. Many suppose that this will be the case,—the children of godly parents, as soon as they become old enough to act as moral beings, giving their hearts to God. Others suppose that a few unbelieving and impenitent persons will still be found upon earth, concealing their impiety from those around them, but burning inwardly with deep malignity; that they will serve as the nucleus of a persecuting host, rising up in the last age of the world, and striving to reëstablish the dominion of sin; but that God will stop them in the midst of their mad career by the scenes of the judgment and the retributions of eternity. But if wickedness continue to exist, it will be well nigh buried and lost. The voice of morning praise, going up from every corner of the earth, and the melody of the evening song to Jehovah, swelling from devout hearts throughout every nation under heaven, will easily hush the discordant notes of sin. If guilt would lift its head, the adoring and reverent worship of a world of holy beings will shame it out of countenance, and compel it to take refuge in the rocks and caverns of the earth.

In that period religion will not only be universally prevalent, but the wealth of the world will be at its command. "The silver and the gold are the Lord's, and the cattle upon a thousand hills;" but, the stewards of God have appropriated them to their private purposes, so that the great enterprises of the church languish. But, in that period, the service and the wealth of the world will be laid at the feet of Christ. Whatever can be done for the interests of holiness will be done at once, be the expense whatever it may. And whatever, in the hands of any individual, can promote the glory of God, it will be cheerfully and freely bestowed. "The kings of Tarshish and of the isles," says the Psalmist, "shall bring presents. The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." And Isaiah,—“Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls; and their kings shall minister unto thee.”

What grounds have we to anticipate the fulfilment of the promises? Is there proof that such a state of things will ever exist? We reply, first, the prophecies are the word of God. And "hath he said, and will he not do it? Hath he spoken, and will he not make it good?" There might be doubt about the word of man; but shall we doubt the word of God? If every thing should seem a thousand fold more unpropitious, or if ten thousand worlds should stand

up together to prevent it, could not his breath scatter them, and his power accomplish that which his lips had spoken?

But, secondly, God has pledged himself to their fulfilment in the covenant with his Son. He promised him, before he undertook the sufferings connected with the work of man's redemption, that he should see of the travail of his soul and be satisfied. This was the joy set before him, which strengthened him to endure the cross. For the fulfilment of this promise the Savior waits,—and the church, which is his body, intercedes. For this he taught us to pray in the supplication,—“thy kingdom come.” And as surely as prayer will be answered, so surely shall this consummation be brought to pass. Can the Father promise and pledge himself, but never do as he has said? Can the Son be disappointed in respect to that for which he is most confidently looking? Can the prophecies of the scriptures prove null and void? Can God deny himself and renounce his veracity? Can the prayers of the whole militant church and of Christ ascend to God, and never be answered, though they are agreed as touching one thing for which they ask? If so, then there is doubt, whether the glorious things spoken of the city of God shall ever come to pass; but if not, then however glorious and astonishing they seem in the prospect, not a word of all that is predicted can fall to the ground.

Thirdly, there is a tendency towards the fulfilment of these prophecies concerning the church, in the present state and progression of the world. Any person at all familiar with the religious history of the world and its present state cannot but observe the preparation that has been going forward, and the rapid increase of agencies for the last few years to promote this end. The whole history of the world in this view reminds one of the movements of a victorious army. At first, during the silence of the night watches, nothing is perceived but the tread of the sentinels, in their rounds, or the star-light occasionally seen gleaming dimly from their polished armor. As the hours roll on, the hum of motion is heard here and there in a tent,—the rush and rustling of men, rising from their slumbers. Every moment increases the sound, till in the striking of tents, the arrangement of baggage, the tramping of men and horses, the clash of arms, the murmur of voices and the shout of captains, mingled with the clangor of martial music and the bustle of the march, one imagines that he can almost see the hosts, going forth conquering and to conquer. Long did the sentinels of the church perform their rounds in midnight and in gloom; but the people of God are gradually arising. The hum of preparation is heard in their tents. Voices are sounding on every side, which give token that the kingdoms of this world will shortly become the kingdom of Jesus Christ.

And if, in the church itself, there are indications of a tendency towards the consummation of which we speak, there are similar indications in the world at large. The Mountain-chief, so called, among the Kemmees, one hundred and fifty miles from Akyab, received a pledge from our missionary brethren ten years ago, that their case should be presented to the Committee in this country, with an application that they might be furnished with religious instruction. From time to time, a deputation is sent to the mission station at Akyab to inquire if the time has not yet come. Occasionally a missionary pays them a flying visit. God has converted a small number of the tribe, who have from time to time found their way to the station. Two or three of them have been baptized. (See the interesting communication in the Magazine for March, page 93.) The way is open, but Christian America has not yet sent them the bread and the water of life, though they are hungering and thirsting to receive it.

The records of the missionaries among the heathen are perpetually assuring us that fields of evangelical labor are opening faster than they can be filled; that applications come to them from the heathen, asking for Christian teachers, which it is beyond their power to meet; and that the fields are, without any exaggeration, white to the harvest; yea, more, that the precious grain is scattered and wasted, because there is such inadequacy in the numbers of those who are sent forth to reap.

A negro chief in the heart of Africa held some time since a written promise from an American missionary, that a messenger of salvation should be sent to his people with the least possible delay,—the chief compelling the missionary, as he was travelling in his dominions, to leave such a promise behind him, as the only condition on which he could be permitted to proceed. Thousands of believers in Christ are found among nations once idolatrous. Christian disciples are scattered through every part of the earth. The word of God is translated into numerous languages. He who takes a map of the world and traces the progress of the gospel from nation to nation, will be surprised and delighted to see how many altars have been reared to Jehovah. The lamps kindled up, it is true, are, to use the comparison of the excellent Mr. Sutton, “like farthing rush-lights,” when compared with the deep surrounding darkness. But every light is a centre, perpetually increasing in power, and sending its cheering rays more and more widely into the gloom. Wait, faithfully and patiently, the unfolding of the divine purposes, and soon light will be joined to light, and the whole earth will be girdled with the effulgence.

Finally, the universal prevalence of religion seems consonant with our notions of the fitness of things. It seems to us just and fit, that God should be honored and adored in his own creation; that the faculties he has formed should be devoted to his praise; that the wealth he has lent should be yielded to his service; that his law should be obeyed by those whose natures make them capable of obeying it; and that the loud voice of conscience, enlightened by the revelation of the divine will, should be heard. We cannot conceive that God should have created a world, in which these ends were never to be brought about; or that he should sustain this material system only that a heartless and worldly spirit should have the more favorable opportunity to condemn and reject him. The world was not created for the sake of sin, but for the sake of God.

The predictions concerning the triumph of the church in the universal prevalence of religion will ultimately be fulfilled.

But when? We answer, the time is not revealed, and all attempts definitely to point it out have thus far proved futile. The scriptures have established the fact, and the scriptures and providence, concurrently, point out the indications of the approach of the consummation; but it is the part of an humble faith in the promises and in the veracity of God, fervently to wait and pray, and efficiently to labor, leaving it with our Great High Priest and our covenant-keeping God, when he shall please, to “finish his work and cut it short in righteousness.” We think we can perceive a tendency towards the result in the whole state of the world. But however long it may be put off, Jehovah has declared,—“I, the Lord, will hasten it in his time;” and beyond that appointed time, it will not be one moment delayed. If we see it not on earth, we shall from our mansions above.

What duties are incumbent on us, in respect to this anticipated state of things? Every state of things, in which moral beings are concerned, brings

a correspondent train of obligations to rest upon them. In the work of regenerating the world, so emphatically the Holy Spirit's triumph, and the Father's gift to his once suffering Son, we might at first say, Can we breathe upon the dry bones, and make them live? No; but still, our agency may be usefully employed. The prayers we send up to the throne may breathe a sweet incense which God will accept. The benefactions we bestow from that which is not our own, but which the Lord hath lent us, God will acknowledge, and make them useful in the conversion of the world. The feeble labors we put forth, the influence we exert, God may bless a thousand fold, making all we do for his cause the seed, which shall spring up and bear a luxuriant harvest. We were made to promote the glory of God in the salvation of souls. We were formed to honor him, in extending the influence of his grace. While, therefore, glorious things are spoken of the city of God, let us wait for the whispers of his will and do it. Let us ask him for work to be done, and perform it. Let our prayers and our alms mingle in sweet unison, and ascend together before God. Then shall our fervent spirits enjoy communion with the Father of spirits,—and the community of labor, and communion of spirit with God, will prepare us on earth to join the general assembly of the saved, when they shall be gathered together in glory from the four winds of heaven. *

THE GREAT COMMISSION.

The command, "Go ye into all the world, and preach the gospel to every creature," is designed for every age. The promise annexed,—“Lo I am with you alway, even to the end of the world,” is of perpetual applicability and authority, and determines the extent of the command. The phrase,—“the end of the world,” cannot point to the close of the ancient dispensation, but must refer to the period of the final consummation. Hence, as the eleven disciples could not survive till so late an era, the command, as well as the promise, must have reference to them and their successors. If, therefore, among all the nations there is an individual who has not been brought to believe and be baptized, the command is to some one to go, and teach him. And the injunction of Christ is as binding upon some of the servants of God in this age, as it was upon the disciples to whom the words were originally spoken.

And the fulfilment of the injunction is evidently pleasing to Jesus Christ. He has shown, in many ways, that his promise is not empty words. Christians who have engaged in the work have had the reward of his approving smile. Those who have gone forth to the heathen have in a wonderful manner shared his protection. Of the many hundreds who have gone from Christian to heathen countries, how few have been cut off by shipwreck on their passage; how few have fallen victims to the cruelty of heathen natives, though the office of the missionary is to pull down their system of idolatry, and to build on its ruins the kingdom of Christ! Many of them have enjoyed an unusual growth in piety, though deprived of Christian privileges; and we believe a larger proportion of them than could be found in the same number of persons taken in our churches at home, have kept their garments unsullied, and have died

in great peace, if not in triumph. The extent of the blessings which have been poured out on almost the whole Christian church, since the beginning of the era of modern missions, is another proof that the endeavor to fulfil this requisition meets the divine approval. "He that watereth others, shall be watered himself." Thousands of churches have found the experience of Andrew Fuller realized, who affirms that when his church languished, the most effective means for the revival of the members, and which was instantly blessed to that end, was their active engagement in the missionary enterprise. The spirit of missions is the spirit of benevolence, the spirit of the gospel; the absence of that spirit involves the presence of the opposite spirit,—the spirit of selfishness. Hence the spirit of missions and the spirit of the gospel are one. The spirit of the gospel and the religious spirit are one. And, therefore, the more deeply and fully the spirit of missions abides in any person's heart, with so much the more confidence we may look for the true spirit of piety, active and joyful, expanding and expansive, blessing and blest.

Indeed, in virtue of our Lord's commission, we see not but the preaching of the gospel to the heathen is to be urged for the same reasons, and is sustained by the same authority, as the ministerial office and work at home. If the one is according to the will of Christ, so is the other. If he has shown his approbation of the one, so we think he has shown his approbation of the other. And if it would be wrong,—a recreancy to duty,—an act of unfaithfulness to Christ and to the souls of our fellow-beings,—to relinquish the one, for the same reasons it would be recreancy to duty to relinquish the other. It is the same authority, the same power from on high, the same promise, by which the minister in heathen and in Christian countries is sanctioned, sustained and encouraged; and it is kindred reliance on the same Redeemer, which forms the anchor of their hopes alike. And for many years, when in his sovereign pleasure God has poured upon the earth the gracious rain of his Spirit, the refreshing influence has fallen, sometimes on heathen and sometimes on Christian countries, and sometimes simultaneously on both. Every thing indicates that the commission related not to the first apostles only, but also to their successors till the end of the world.

Moreover, the terms of the commission cannot be mistaken. It embraces the whole human race who are involved in the necessity which it implies. It makes no exception on account of color, or caste, or religion. It passes over none because they live in a climate less salubrious than our own. It excludes none because the laws of their country make the embracing of the religion of Christ a crime punishable by death. Wherever man is found, there does the force of the law of Christ extend,—“Go ye into all the world, and preach the gospel to every creature.” However much has been effected, something more remains to be done by the men of this generation, before the command shall have been fully obeyed. Our Lord and Master has given us no dispensation by virtue of which we shall be at liberty to remit our efforts, until the whole earth shall be reduced to his sway.

The practical difficulties involved in the work are, in some instances, greater than in others; but in very few cases would an holy, humble faith and true Christian devotedness represent them as insuperable. Different methods may suit different circumstances and places. While we ought on the one hand to avoid undue diffusion in our efforts, on the other we ought not to seek an undue concentration. A medium, in this respect, seems to be indicated by the wisdom of Christ. As to the concentration, he sent his disciples “two and two to every

city and place whither he himself would come." And he detained the apostles for a considerable time in the city of Jerusalem, till they were "endued with power from on high." As to the diffusion,—the wisdom of the Head of the church has been manifested with equal clearness. He never left his servants to pursue their labors in any place till the whole population was regenerated, or even brought to believe in Christianity. On the contrary, he gave them success for a little while, till a seed was sown for his praise, and then suffered persecution to be let loose upon them, so that they were obliged to flee to other cities. "And they went every where preaching the word, the Lord working with them, and confirming the word with signs following."

Our experience in other things is not to be disregarded in this. In disseminating a system of opinions, or in awakening public interest on any subject, we do not commonly commence in a single point, and labor upon it till we have brought the whole population to think with us. But, sowing the seed, a little here and a little there, with consummate industry, we leave it to take root, and pass on. So in preaching the gospel to every creature, though a selfish spirit might say, convert first all our home population, and then seek to make disciples of men abroad, experience as elicited from other subjects would say, Diffuse gradually the good seed of the kingdom. Establish a Christian church and Christian privileges, with sufficient strength to ensure its permanency, and with teachers sufficiently illuminated to guard the disciples, through grace, from error and apostacy, in every land on earth. And, from the lights thus kindled, you may expect that rays will go forth, till ray shall meet ray, and beam roll up to meet its kindred beam, coming from remote empires, and the whole earth shall be "full of the knowledge of the glory of the Lord."

The injunction contained in our Lord's commission is the command of him to whom belongs all power in heaven and on earth. At the time of its utterance, he was fresh from the cross where he had made expiation for the sins of the world. And then, if ever, he might be expected to speak with a power to touch the hearts of his people, to waken their souls to feel and their hands to act. His words have the authority of the last words on earth of him "who spake as never man spake." And if we esteem the last words of a friend sacred and binding, how much more should we esteem so the last words of Jesus Christ!

And therefore the Christian church does not labor alone. In the missionary work, we have the undying interest of the Great Mediator. He seeks to promote the same end to which we are looking forward. He claims all the ancient promises, and holds on to the everlasting covenant. God has engaged to give him the heathen for his inheritance, the reward of his sufferings, "the travail of his soul;" and having fulfilled the humiliating and agonizing part of his work, he now claims his reward; glorified and ascended, he now expects its accomplishment.

Our patriotic fathers pledged their life, their fortune and their sacred honor in a cause for which they expended both blood and treasure. Christian men and women, all, without an exception, have pledged their life, their fortune, and their sacred honor to Jesus Christ. When he calls for the fulfilment of their promises, let them not withdraw their pledge. When he says to them "go," let them not seek to linger.

OBLIGATIONS OF CHRISTIANS.

Let us contemplate our obligations. The apostle says, "I beseech you, therefore, by the mercies of God." This word in this place is full of meaning. For what are "the mercies of God," but that system of salvation which the apostle had spent the whole of the preceding part of his epistle in explaining and defending? After proving inexcusable guilt upon both Jews and Gentiles, so that "by the deeds of the law there shall no flesh be justified;" to a world of such sinners he had announced a salvation, provided by the propitiatory death of Christ, so easy that by simple faith in Jesus it could be secured, so free as to be accessible to all over whom the curse of the fall had extended, and so sure that no power in earth or hell could separate from it those who should once embrace it. Such are the mercies to which he refers, and upon which he founds an obligation to comply with the requirement.

It is an obligation of gratitude. And what species of obligation is more sacred, more binding? In the reciprocal dealings of man with man, it is indeed greatly neglected. Conscience is too weak often to enforce it; and human law is too limited to reach it. And it is almost regarded as a sort of obligation which we are at liberty to meet or to neglect at our pleasure. The obligation which our modes of thinking and of speech most distinctly recognize, is that of an explicit stipulation or promise. This the law can reach and enforce; and we come almost to understand, when obligation is spoken of, that it is of course something to which we have obligated or bound ourselves by an overt promise. But this is owing solely to our spiritual perverseness. There is a law by which the obligations of gratitude are just as tangible, and as easily enforced, as are obligations of promise by human enactments. That law will call us to account for every neglect of its requirements at the bar of our final judge. Then will it appear that no promise of ours could add to the obligations to serve God which lie upon us. The idea that it could, implies that we have a right to withhold such a promise. But have we that right? Have we any such independence of God as entitles us to say what we will, and what we will not, do for him? We have nothing which is not his gift, and which he has not a right to demand. We hold nothing in fee simple. We are not our own. Our obligations of gratitude to God go farther back than any promise we could make. So far from any thing being added to them by an express promise on our part, they render the very making of such a promise obligatory. To withhold assent would be sinful. No obligation is so really binding as that of gratitude; and no gratitude certainly is so great as that due for the unspeakable mercies of our God.

What are those mercies, brethren, as they have been bestowed upon yourselves? As, from the first of your existence to the hour of death, every moment is filled with the experience of them; so, would you recount them, your whole life must needs be taken up with the enumeration; yea, the ceaseless songs of eternity would scarce suffice to finish the rehearsal. Would you calculate their magnitude, the task would not be easier. Even the temporal mercies of health and the comforts of life, in this land of liberty, intelligence, peace and prosperity, are of no slight value. But the mercy, which should be mentioned before all others, and from which every other flows,—the gift of God's only begotten Son,—how shall that be estimated? What do you not owe to him? By his grace you are what you are. Let all the strongest susceptibilities of your heart be awakened to contemplate the exceeding riches of that grace. But for it, sunk as you are by nature in the depths of depravity, the fate of the angels who kept not their first estate, had been yours, and you had been reserved in everlasting chains under darkness, unto the judgment of the great day. He redeemed your life from destruction. Had the lines fallen to you in pagan lands, you would now have been hewing down to idols, with no other end awaiting you, than that of all the nations that forget God. But he hath made you to differ; you listen to the sound of salvation in the sanctuary, and enjoy all the blessed influences the bible sheds upon society around you. Had you still gone on in your own way, it would have been the way of transgressors; the broad road that is conducting so many around you to destruction,

would have been your path. But his Spirit, you trust, has arrested you, and the hopes of heaven are yours.

And have you, beloved brethren, experienced such mercies at the hand of God? Surely unspeakable gratitude must swell your hearts. And anxious to do something in return for him, who has done so much for you, you will ask, with Paul, "What shall I do, Lord?" To do his will, must be the dictate of the gratitude you owe him. Nor can it be felt that the obligation to this is other than the strongest possible. Did it need any ratifying or confirmation on your part, it has already been given. For you have by your own act, solemnly covenanted to be the Lord's. You cannot escape from your obligation to do the will of your Savior. And that will is, we have seen, that the spiritual welfare of our race be promoted, that the world be converted. Every page of the bible, every action of the Savior, declares this to be the great wish of his heart.

The obligation is strengthened by the fact, that Christians are the only agents the Savior has appointed on earth to execute this his great desire. What is the simple provision he has made for the world's conversion? By his propitiatory death he has laid a foundation for the pardon of all who repent and believe in him. To produce among men this repentance and faith, (the indispensable conditions of pardon,) he has provided appropriate means, has appointed agents to use those means, and has promised an influence from above to give them efficacy.

The means he has provided are his word, to be applied to the mind by reading, preaching, or the various other modes of instruction. The influence he has promised to give them efficacy, is that of his Holy Spirit. But who are the agents? Some agents are needed. Without them, the means will never be applied, and, of course, can never be made efficacious; except the gospel be preached by miracle, as it never was even in the age of miracles. He is no longer himself personally on earth, a preacher of righteousness. Angels he never employs to preach the gospel. The agents he has appointed are men. And among them, the only ones he can depend upon are Christians. Yes, Christian brethren, to us has he confided his great agency, making our coöperation necessary to the accomplishment of his purposes respecting our world; so that if we prove unfaithful, his purpose fails. How awfully responsible is our situation! On the one hand, neglectful of all our obligations to him, shall we disappoint the most earnest wish of his heart? And on the other, regardless of a perishing world, shall we make ourselves accessory to the destruction perhaps of millions whose salvation he has made dependent upon our agency?

The obligation is still further increased, by his positive command. His final charge to his church, his last will and testament, was the command, "Go into all the world and preach the gospel to every creature." This command, from the moment it was uttered till the present hour, has been binding upon the church. Oh the guilt of so long neglecting it! The command to repent, you say, rests in full force upon the sinner every moment of his life; for not obeying it he has no excuse; and if in the neglect of it he finally perish, the blame will be all his own. Precisely so is it with this command of our Savior, in its obligation upon the church. We sometimes almost charge God with blame for leaving the heathen world so long in darkness. As well may we charge God with blame for the continued impenitence of a sinner, when he is commanded to repent and be saved, and voluntarily refuses. For toward the conversion of the world, God has done his part. He has provided the means, and commanded his agents to use them; and it has always been his wish, that the command should be obeyed. Had it been, the work would long since have been done. But the church has disobeyed, and the world remains in darkness. To the sinner's own disobedience, his continued impenitence is to be charged; to the church's disobedience is it owing that the world is still unconverted. The blame is thrown entirely upon the church. Upon her is to be charged the guilt of suffering error, and sin, and idolatry to pervade the earth, through so many generations. And at her door will the guilt still lie, until through her awakened energies our entire race be reclaimed.—*Rev. Eli Smith.*

INFLUENCE EXERTED IN BEHALF OF MISSIONS.

It is a thought of awakening interest, that though we have but a very short time to live, yet this life is stamped with an influence for good or for evil of which we can form no adequate conception. Most of us have, in our early years, thrown the little pebble into the brook and watched the small wave which arose in every direction around it, and which spread itself out farther and wider, until every nook and corner of this brook was pervaded by it. Such is the influence which we are exerting. It is destined to affect every nook and corner of the universe, down to the remotest ages of eternity. Every act of ours is making an impression which will add to the hallelujahs of heaven, or swell the wailings of the lost.

The influence to which I have now alluded is of two kinds, namely, that which is exerted by Christians in their collective capacity, and that which is exerted by them as individuals. Upon each of these I will for a moment dwell. I was not long since in attendance at a missionary meeting in one of our eastern States. During this meeting, the fact came to light that the congregation who worshipped in the building in which we were assembled, had never done any thing in the work of foreign missions. Thus, while hallelujah after hallelujah has been ascending from the islands of the sea and from other places, through the instrumentality of those of our churches which have taken a distinguished part in this great work, not one hallelujah, not one song of praise, has ever ascended to heaven through the instrumentality of that church. It has never been the means of tuning a single lyre in heaven, that an anthem of joy might be sung over some poor heathen who had been rescued from the death which dieth not. Alas, how little does that church realize what will be its feelings when it meets the Savior—when it meets the lost at the bar of God.

The influence exerted by Christian parents, either for good or for evil, is immense. Let us look at those parents who dedicate their children to God for the great purpose of their promoting the salvation of a ruined world, and who teach them as well by example as by precept, that this is to be the grand business of their lives. An example of such a dedication occurred some time since in one of our eastern States. At the time of its occurrence a missionary sermon was preached. Hearts thrilled and burned with love for the perishing heathen. Money poured in. One man and one woman who were present were poor, but the spirit of Christ was not lacking in them. So they took their young son in their arms and solemnly expressed their wish to dedicate him to God, to be employed, if such should be his will, in the missionary work. This child, when he reached the age of manhood, became a missionary to the heathen.

Now let us contrast the influence which has been exerted by these parents, and which will continue to be exerted by them for ever, with the influence exerted by those parents who make no dedication of their children to God for the purpose just alluded to, and who do not train them up for this great business. Through the instrumentality of the former, many souls may be brought to heaven. Through the neglect of the latter, to say the least, many souls may be left to perish for ever.

Again. Let us look at the influence exerted by our rich men either for good or for evil. The man of wealth who has drunk largely of the spirit of the gospel, and who makes it his great object to earn money for Christ, pours it into the treasuries of our Tract, and Bible, and Missionary Societies by hundreds and by thousands of dollars. And again and again the news reaches him of the conversion of this and of that individual through the means of a tract or a bible, or of the conversion of hundreds of individuals in a heathen land during some revival of religion which has just taken place. And his heart rejoices. His piety becomes elevated, and he catches the spirit of the upper sanctuary while he unites with the angelic host in their song of praise that sinners have been added to the kingdom of grace. This is the man who *lives for Christ*, and who acts upon the principle that it is the duty of every Christian to do all in his power to save souls.

Contrasted with this friend of the Redeemer, how differently does that pro-

fessor,—professor of equal wealth,—appear, who, instead of contributing largely to the Lord's treasury, hoards up his property to the injury of his piety, if piety he has, and it may be for the damnation of the souls of his heirs. And how does he, like the upas tree, dry up and wither every thing within his reach. Alas, how sad is his example upon the community around him! How many will graduate their scale of contributions by what he gives. How many will excuse themselves from giving largely, because of his penuriousness. Why God permits any of his children, if children they are, thus to rob him of his due, thus to hoard up property which is not theirs, but which is only lent to them, and lent to them also with the express charge that they shall deal it out to their fellow-men who are perishing for want, and who, humanly speaking, under such a course of conduct must be lost, is a mystery which we must leave to be unravelled at the final day. To such short-sighted mortals as we are, it does appear that it would be better if the property in their hands should be taken from them, and given to those who would joyfully use it for the advancement of Christ's kingdom. And it would be no matter of surprise if this should be done. In such a day as this, when money is so much needed for the conversion of the world, it would not be surprising if God should, either open their hearts to do differently,—to act justly in this matter, or to take it from them by some judgment, or give it to those who long for an increase of their worldly goods only for the purpose, that they may have the means more extensively of honoring their Divine Master.

Again, let us look at the influence which is exerted by our pious young men, either for good or for evil. The young man who enters the ministry, may, with the blessing of God, become a Brainerd or a Carey and carry many souls with him to heaven. The young man of equal qualifications for this sacred office, who refuses to enter the ministry, goes to his farm or to his merchandise or other secular pursuits, and it may be that not a soul will hereafter rise up and call him blessed. That influence which he might have exerted for Christ, is, in fact, brought to bear against Christ, inasmuch as the evil which has taken place through his neglect might, through grace, have been prevented, had he pursued a different course of conduct. O that our pious young men would lay these things to heart, as they certainly will lay them to heart when they meet the lost at the judgment-seat of the last day.

Let us look also at the influence which is exerted by ministers of the gospel, either for good or for evil. Let us go to those congregations whose pastors have not only the old but the young marshalled into missionary societies, and who also have their monthly concerts of prayer,—concerts of prayer both for the old and for the young,—pastors, who, both by precept and example, teach their flocks that the grand business of their lives is to labor and pray for the salvation of souls,—pastors who are instant, in season and out of season, in their endeavors to bring forward all the well-qualified young men of their charge for the gospel ministry; and how does religion flourish within their hounds, and what a mighty moral influence is by them brought to bear upon a lost world. O what a contrast will appear in the last day between such men, and those who have passed through the whole course of their ministry without their having done any thing to send the gospel to the heathen,—without their having brought forward a single laborer for the harvest; and how great is the difference in numbers which these two classes of men will be instrumental in saving from eternal death.

Now, when the call for help is borne upon every breeze which is wafted over the ocean, how fearful is the situation of that minister who is regardless of this call, and who uses no effort to induce his people to regard it. I would not have my soul placed in the situation of his soul, for an hour, for a thousand worlds. But on this subject I must not dwell. I will merely remark, that what the church *immediately* needs are hosts of young men who shall covet earnestly the privilege of going forth to make known the name of Christ to the heathen,—young men who shall feel something of the agony of Gethsemane until their feet are placed upon their shores,—young men who shall be heard to exclaim, Woe to us if we preach not the unsearchable riches of Christ among the Gentiles. She needs men and women of whom it will be said, that they are praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance; and she needs men of wealth too, who will be as active in making money for Christ as they are now active

in making it for themselves and for their heirs; and who, instead of laying it up in banks, will throw it into the treasury of the Lord. Would that Christians of wealth, who are acting on the principle now alluded to, might go to their Savior, and with their dying-bed, and with the judgment-seat, fully in their view, ask him if such conduct is right. And would that all of us who are engaged in the work of bringing back this revolted world to Christ, might so act, that in the day of final reckoning none from heathen lands shall be able to say to us, we are lost because you labored not,—because you prayed not,—because you contributed not, as you should have done, for our salvation.—*Dr. Scudder.*

American Baptist Missionary Union.

MAULMAIN MISSIONARY SOCIETY.

Extracts from the Eleventh Annual Report.

By the last overland mail we have received a copy of the Eleventh Annual Report of the Maulmain Missionary Society. The Society is composed, in part, of the missionaries stationed at Maulmain; and as the report gives an interesting detail of operations under their direction, in the departments of assistants and schools, we transfer it to our pages nearly entire. It was presented to the Society in November last, and, owing to a change in the time of presentation, covers a period of sixteen months. Having alluded to the depressed state of the funds, at the date of the preceding report, and the fears to which it gave rise for the then ensuing year, the report proceeds as follows.—

Though it will appear that, in accordance with the suggestions of that report, a part of our work was, for a time, necessarily abandoned for want of funds, yet have we been enabled to resume a considerable portion of it; and in view of the whole case, we are assembled under circumstances calculated, not less than those of any previous occasion, to call forth our devout gratitude to our Heavenly Father, for his sustaining and abounding grace hitherto manifested, and to encourage our hearts while we shall engage in future labors to build up that kingdom among us, which, we are divinely assured, shall become great, and fill the whole earth.

In the period embraced in this report, the Society has supported four Sgau Karen assistants ten months, and one, sixteen months; two Pwo Karen assistants, one Taling and one Burman assistant, each ten months. One reader of Taling scriptures and tracts has recently been employed, and the following schools aided, viz.:—Karen Theological Seminary, Karen Normal School, Sgau Karen Boarding School, Burmese Boarding School, one Tamul, and four Burmese Day Schools.

Burmese Assistants.

Ko Tau-ma-gnay, the Peguan assistant supported by the Society, has spent most of his time in Amherst and vicinity, but has also labored about a month and a half at Mopoon. The Burman assistant, Moug Loon, has for the most part labored in that part of the town known as Dinewoonquin, but has also made several excursions among the country villages. By means of an additional 100 rupees, furnished by the Society, Ko Zoothe, a Peguan Christian, has been employed to go about the town as a reader of the Peguan scriptures and tracts. According to the native idea, he is the best reader of Peguan we have among the converts, and his labors promise much good. These three men are furnished with books and tracts to give to all who wish them, and are engaged in going from house to house, to funerals and places of resort, and conversing with the people, and reasoning with them to convince them of the truth of Christianity.

Sgau Karen Assistants.

Maukoo has been employed during the past year at a village on the Attaran, and in itinerating up and down

the river in the vicinity. He has been faithful in his labor among the disciples, and in endeavoring to lead sinners to the Lamb of God. In this vicinity, the state of things has been encouraging during the year. Twelve or upwards have been received by baptism, and others are inquiring.

Myah-Kai is one of our younger assistants. He is exceedingly anxious to pursue his studies; but the state of his health forbids. He promises to be very useful in the kind of work in which he is now engaged. He is employed in preaching mostly about and south of Amherst. He seems well adapted to tell all he knows in a kind manner, while his ability to withstand opposition, and even the most unkind treatment, fits him to labor among those who have little knowledge of and no respect for the Christian religion. An effort was made to drive him and his associate from his field of labor, and they were annoyed in every way within the power of the enemies of the Cross. He has, however, not labored in vain. Some, in the midst of all this opposition, have felt interested in the preaching, and may be considered inquirers.

Hai-per-pah continues at his old station, Mawko. The number of disciples there is not large; but he is surrounded by a large number of those who have long heard, but who still reject the gospel. Speaking of these people a few days since, he said, "The Karens have very crooked ears. I have long preached to them; but they do not listen; some of them attend worship, but they go away and sin as usual. Sometimes," he added with deep feeling, "I am exceedingly sad; I fear that when God shall judge men, he will put upon me the sins of these men." He has not, however, been without encouragement; his labors have not been fruitless. Two have been received to the church by baptism, and others are now interesting inquirers; two or three others have asked for baptism.

Kyah-pah is employed in Burmah Proper, a few days' distance from Rangoon. He has the oversight of the churches in his vicinity, and itinerates, preaching and endeavoring to strengthen the disciples amid their many trials. He says, some few (naming two or three) have apostatized. They could not endure the persecutions to which their religion subjected them. "The multitude of the church, however," he adds, "abide firm; and large numbers,

notwithstanding their trials, are disposed to become the disciples of Christ." Many have been baptized during the past year.

Au-paw is engaged in the same kind of labor as Kyah-pah, and it is intended that they shall work together so far as to secure the benefit of mutual consultation and union of effort. The Karens, who come over, all bear testimony that they are faithful and successful in their labors for the good of the church. They have been indefatigable in their efforts to have all the disciples learn to read, and the large portion of those who now come to our school from Burmah Proper are able to do so. They design to teach reading, writing, some arithmetic and geography, to all the younger members of the churches, and to send none to *our schools* until this preparatory course shall first have been secured. This will be attended with great difficulty, as they cannot have schools; are compelled to teach, mostly, by night, and all effort has to be made from house to house. They dare not assemble openly for any such purpose.

During the past year an attempt has been made, by those in authority there, to place Au-paw over all the Karen chiefs in Government service. He well knew that he could hold no such office consistently with his duties as a preacher of the gospel; but he knew also that to decline the office would subject him to great difficulties. He, therefore, immediately left the place, as his only resort, and many of the disciples accompanied him. It is hoped that even this may prove for the furtherance of the gospel. We have heard of many being baptized in that vicinity during the year. The number baptized, as well as other statistics, are not given, owing to the yet indefinite and often very loose manner of making their returns. It is hoped that a system of making their returns may ere long be adopted, by which correct and full statistics may be secured. The whole field in Burmah Proper is one of the deepest interest, and is full of encouragement.

Pwo Karen Assistants.

Kaimak has been located during the past year at Krung-pung. The church, though small in number, is in a good state. Kaimak preaches as opportunity presents, not only to those at Krung-pung, but to others in the vicinity, and his influence is good. There have

been no additions to the church during the year, though good impressions have evidently been made. Some whom no consideration could previously induce to enter the chapel, have been seen there attentively listening to the preached gospel. It was pleasing to hear, at this village, a Karen Christian giving his testimony that the *Sabbath* was made for man, and arguing that the day should be hallowed, if only as a matter of policy. The men of the world, he said, laughed at him, because he would not work on the Sabbath, and they warned him that, at the close of the harvest, he would be behind his neighbors and suffer loss. "With all my buffaloes," he said, "I and my children have always rested on that day, and God has greatly blessed me. Long before others had finished, my work was done; and I and my children had leisure to help those who had laughed at us." It is a great wonder to these ungodly men how men and buffaloes can do more work in six days of the week, than they could do in the week of seven days, but he said very emphatically, "I know it is so, for I have tried it."

Chong-te-yeih has made Kayen the centre of his field of labor during the year past. Much of the dry season he was itinerating, preaching the gospel. He seems quite engaged in his work, and anxious for the conversion of his fellow-men. His travels were often interrupted, and at length stopped, (as was the case with many of the assistants,) by the prevalence of the small-pox. The church at Kayen, fifteen in number, is in a good state. Besides the usual duties of the preacher, Chong-te-yeih has taken a very deep interest in the education of the children of the village, where during the rains he has had about twenty children under instruction. Both the Pwo and Sgau dialects have been taught, and so far as we can learn, the children have made good progress in their studies.

Dong-yan.

The missionary who had charge of this church and station last dry season, writes:—

Early in 1837, I spent a Sabbath in Dong-yan. The place of worship then was a room, in the bamboo dwelling, built by the mission, of Miss Macomber; the church, a few individuals, who had been baptized two or three months before; and the congregation, a disorderly people, going in and out

throughout the service; while the neighboring houses were filled with opposers to Christianity, who turned a deaf ear to our exhortations when we visited them.

After the lapse of eleven years, I again stood beneath the shadows of the same gigantic bamboos, surrounded by the same nodding precipices and grotesque masses of mural limestone. The natural scenery, which, by the way, can hardly be surpassed in beauty, remained unchanged; but the bamboo building erected at the expense of the mission was gone, and a neat wooden chapel, fitted up with as comfortable seats as are found in our lecture rooms at home, occupied its place, two thirds of the whole cost of which had been borne at the expense of the natives themselves. Near by stood a neat little bamboo house that had been built as a parsonage for the use of the missionary when he came up; and this, too, had been erected at the expense of the church. A good bell, a present from their brethren of the Burmese church in Maulmain, called the assembly together, and then the neighboring houses that had been left filled with idolaters, sent forth nearly seventy worshippers of the only living and true God. In the interval, also, sixteen members of this church had been set off to form the foundation of two other churches.

Add to this, there are few Karen churches that appear so competent to manage their own affairs, like a church in Christian lands, as this. They have a church fund, to which the members are in the habit of contributing monthly, and from which they keep their chapel and parsonage in repair, and meet any other contingency of a pecuniary character connected with the church. There seemed to be nothing required to make the church as complete in its external operations as a church in America, except a Missionary Society; so it was determined to form one. It was thought that, if the church could be induced to support a native preacher themselves, and pay him themselves, there would be several advantages gained above the usual course of paying their subscriptions into the Missionary Society in Maulmain. It was thought that they would feel a deeper interest in the preacher they thus supported, and pray for him more fervently; that they would see to it that he was faithful and devoted to his work; and that inasmuch as his

salary came from their own hard earnings, they would not permanently pay him more than was equitable.

On these principles a Society was formed, and with the subscription of their pastor, it was found that the subscribers pledged themselves to pay, within a small fraction, *fourteen* rupees per month. The next object was to obtain a competent preacher, who would be willing to go forth as an evangelist, preaching the gospel to his countrymen throughout the length and breadth of the land. There is no Pwo church in the provinces that contains within itself so much talent and ability for the work. The Society was unanimous in offering Bahme, who was supported by the Maulmain Missionary Society for several years, *ten* rupees per month if he would become their missionary; but this he refused, being unwilling to leave Dong-yan; and the Society adjourned without making a choice. During the interval, some of the wealthiest members of the church offered to make up his wages to *twelve* rupees per month if he would go, but this also he refused; so we had to give up all hope of ever securing his services. This we regretted, for there are few Karéns who have had better opportunities for education, or who possess better talents, or who wield a more powerful influence over the people.

At the adjourned meeting of the Society the question was put to the assembly,—“Who will go for us?—who will consecrate himself for life to the work of preaching Christ to the multitudes who are spread out around us?” No one responded to the call. It was explained that we asked for an offering of the heart; that however small the amount of acquired knowledge, a soul devoted to the work would be accepted, and the knowledge subsequently imparted in school in the city. After a long pause, a man of about thirty years of age arose, and after a very modest introduction, in which he said he knew very little, had less ability, and still less of moral power, he said that he desired to spend his life in preaching that gospel which he had once delighted in abusing. No one doubted his being a suitable man, for there is something remarkable in the history of *Prutau* (for that is his name). Several years ago he lived happily, happily as heathens can live, with a wife and one child in Dong-yan. The gospel was brought to his dwelling,

and while it awoke in his heart the bitterest feeling of enmity against Christianity and Christians, it came to the bosom of his wife, as “the power of God and the wisdom of God.” She professed her faith in Christ, and notwithstanding the opposition of her husband, was ultimately baptized. He continued his persecution most unrelentingly, which finally drove her and her child away from their house and home. He ultimately abandoned her and wandered about the country a confirmed drunkard, until he enlisted in the Taling corps in Maulmain, and in course of time was sent down with a detachment to Mergui. Here he was found by the Rev. Mr. Brayton, and, strange to human view, the gospel, which had been the subject of his hatred and detestation in Maulmain, soon became the object of his love and delight in Mergui! He was hopefully converted, and baptized there by Mr. Brayton, and was subsequently under his instruction in school. On the return of the detachment to which he belonged to Maulmain, the missionaries obtained his release from the corps, and he then commenced study with Mr. Bullard, and subsequently attended Mrs. Bullard’s school. His poor persecuted wife had died before his conversion, and he was now married again, and had been spending the few months since he left school in fishing and trading. True however to his pledge, when required, he dropped his business just where it was, threw his basket over his shoulder, and followed the missionary with his wife down to the boat, who took them up to the mouth of the Hougdrau, where they were set on shore on their way to the mountain, in the distance. After an excursion of two months, he returned and reported many interesting incidents. Of a large village near the Shyan boundary he said, “I know not whether the Holy Spirit was poured out or not, but the people came together and listened in great numbers, and expressed their strong approbation of what they heard.” He has been under the Rev. Mr. Binney’s instruction during the rains, who regards him as a person of good promise for the ministry. Hence we hope that the first missionary of the first independent Karen Missionary Society will prove worthy of his appointment.

The church, when visited, contained sixty-six members, and two persons were examined and received by the

church for baptism, but were not baptized. The church embraces some of the most respectable inhabitants in the settlement, and is one of the most civilized and prosperous of any region inhabited by Karens throughout the provinces. Had a missionary, when the provinces were first occupied, travelled through the whole length and breadth of the land, to determine on the most eligible places to occupy for out-stations, he would most unquestionably have said, "The first to be occupied is Dong-yan." And were an agent from the churches to be sent out to visit all the out-stations that twenty missionaries have been founding, for the last twenty years, from the Salwen to the Tenasserim, he would as unquestionably say, "The last to be abandoned is Dong-yan!"

(To be continued.)

MAULMAIN.—Letter of Mr. Stevens.

Preaching excursions—Baptism of Karens at Amherst.

In a letter dated in December last, Mr. Stevens alludes to a change in his employments, occasioned by the return of Mr. Haswell to this country.

The return of br. Haswell to America, necessarily devolves on me a portion of the work which he had to perform. I have consented to take on me the charge of the Amherst church and station, the charge of the preaching assistants also of Maulmain, and a portion of the preaching at the Burmese chapel. In consequence of this arrangement, it will be necessary for me to travel and preach more, and teach and write less, than I have been accustomed to do of late. But it being evidently the indication of Providence, I rejoice to follow in the path marked out for me. I have accordingly made one excursion to Zahtabyin, a large village on the Gying about three hours' distance by boat, where I spent three days in company with several assistants. I have also been down to Amherst since my return from Zahtabyin, where I spent an equal length of time, and whence I returned on the 18th. I was encouraged by what I saw at A. Most of the people indeed are still determined on adhering to Boodhism; but some of these are not so zealous in their religion as they formerly were, while there are some persons who give the

assistants much encouragement to hope that they will yet be brought to confess Christ. The day school there is also prospering, and is exerting a salutary influence, both in behalf of religion and of education. The scriptures form a portion of every day's study; the children assemble also on the Sabbath in Sabbath school, and to attend the morning service. The Karens in the vicinity are yielding to the preached gospel, thirteen having already been baptized, who are united to the Amherst church. There is an evident spirit of inquiry, also, in the villages south of Amherst, to which region two of the baptized Karens above mentioned belong.*

I am intending to spend as much of the present dry season in preaching excursions in neighboring villages, as my labors in town will allow.

The Tree of Life.

Mr. Stevens has recently taken through the press an original tract in Burmese, entitled *The Tree of Life*, of which he gives the following notices.

My design in writing it, was to present in a concise form the *two* great benefits conferred by Christianity, viz. —*forgiveness* of sin and a *new nature*.

As the Burinans have the idea that there is no such thing as forgiveness of sin, it seemed desirable to show that that great blessing is attainable in Christ, who proved himself, while on earth, to be the Lord from heaven, having complete authority over man, Himself the Lawgiver, and, therefore, able to forgive the offences committed against that law. The idea, that if there be sin, there can be no escape from the punishment which is due to it, having its origin wholly in defective ideas of the authority of moral law itself, occasion is taken to explain, in as few words as practicable, the nature of the law and of its sanctions.

In the second part, it is attempted to show, how Christ has provided for the keeping of the law, after forgiveness has been vouchsafed to the penitent believer, by the gift of the Holy Spirit for the renewal of the heart, which renewal becomes manifest in obedience to the law of God, the essence of which is *love*.

* I baptized while at Amherst a young man of br. Howard's school, a son of one of the assistants at Amherst.

The whole subject is presented under the image of fruits of the Tree of Life. The first Tree of Life was lost by sin in Eden; Christ has come to plant another, and now offers to all men these two precious fruits of it.

In presenting these truths, the subject of baptism having not once been mentioned, I know no reason why this tract might not come in for a share of the patronage of the American Tract Society. All the statements contained in it, I believe, are such as evangelical denominations unite in maintaining.

Journal of Mr. Stevens.

The following is a journal of the excursion to Zahtabyin, mentioned in the preceding letter.

Excursion to Zahtabyin.

Dec. 4, 1848. Left town at 7½ A. M., in company with three assistants and two boatmen for Zahtabyin, a Taling village on the Gyng. Last year, when br. Haswell visited this place, he found some interesting cases of inquiry. We have also recently heard of some individuals, about ten in number, who have forsaken Boodhism, at least in part, and are accustomed to meet occasionally to read our books. We go to ascertain the truth of this report, and to water the seed which has from time to time been sown by different hands. May the Lord graciously go with us, and attend his word with power.

The assistants who accompany me are supported by funds raised in Maulmain. Ko Tau-m'ngay, a Taling, is supported by the Maulmain Missionary Society,* and has for more than ten years been employed as a preacher. Ko Zuthee is also a Taling, sent out by the same Society in part, as a colporteur, and partly supported by the Burmese Missionary Society, which has been in existence, in connection with the native church, the last three years. Monng Ket is of Portuguese descent, dresses like a Burman and preaches only in Burmese. He was formerly a Roman Catholic, and has been employed for a number of years in preaching. He is not a man of great ability, but has a very correct knowledge of the Christian system, and plainly evinces in his understanding of the scriptures the result of br.

Comstock's persevering instructions while he was under his charge. Our native Society support him entirely.

Arrived at the village about 11 A. M. Immediately on landing, I entered a house on the bank of the creek, occupied by a blacksmith, whom we found twisting a rope of the inner bark of a tree. He asked me my business, and on learning that I had come to preach, at once laid aside his rope to listen. He appeared desirous to know the truth respecting God and his law, and we immediately commenced a discussion which lasted half an hour, in which he professed his belief in *one God*, the Creator of all things; but he held, at the same time, that "the betagat is His word, and that Gaudama is not God, but only a religious teacher, who preached what he *heard* was the law of God at the mouth of other teachers." I endeavored to convince him that I had brought him the true word of God, and that Gaudama did not profess to preach the law of God the Creator, but declared *himself* the true God. All, however, was to no purpose. He persisted that he was in the right and I in the wrong. As he was a Taling, I turned him over to Ko Zuthee, hoping that he might be able to say something in his own language which might be more effectual. Calling Mounng Ket, I proceeded through the village and found that the men had mostly gone into the fields to reap paddy, leaving the women and children; but they being mostly ignorant of Burmese, we had comparatively a slender opportunity of preaching. In three houses, however, we found those who could converse freely, to whom we recommended Christ, and distributed tracts. But we have found none as yet, who seem to relish the word of salvation. To one man we addressed ourselves and endeavored to urge the claims of the gospel; but he insisted that he would not forsake the religion of his ancestors, come what might, life or death, heaven or hell. Towards evening fell in with two Burmans, foresters, who were alike indifferent to the heavenly messages, and would not accept a tract. On the whole, we have met with nothing to-day that is specially encouraging; the people being well satisfied with their old religion, and looking upon us as intruders upon their peace.

5. Wednesday. Preached a short time to several persons, who gathered round the fire where breakfast was

* See preceding Report, p. 140.

being cooked, and distributed some tracts. After breakfast and worship, went out with Mounk Ket, taking a bundle of tracts, the Taling assistants going in a different direction. First entered a monastery and conversed with a young priest, who received me very pleasantly and took one or two books. Just then, his eating hour having arrived, we rose and left him. The rules of the order allow no food after noon. On reaching another monastery, finding that there too the priests were taking their mid-day meal, we went on to a few houses at one end of the village. Preached some time to several women and a young man. He received a tract and promised to read it. In another house preached another half hour to two men and a woman; but although they tamely listened, there was no sign of good. Indeed there were too many indications of drunken habits to warrant encouragement. Returning, we turned aside to admire two gigantic banyans, which, together with other smaller trees, render this locality one of great beauty and attraction. On reaching the part of the village where our boat lay, met a Burman of fifty years, Ko Shway Bay, with whom conversation was held. I was surprised to find him ready to admit so readily the existence of a living, incorruptible God, who judges the affairs of men. Yet he evidently also associated these attributes with Gaudama. Finally, when there was brought to his notice the incompatibility of his idea of Gaudama with the betagat, he rose and proposed going to the house of a friend, who proved to be the blacksmith. A discussion soon followed upon the vital parts of the system of Gaudama, in order to distinguish it from the religion of the bible. Two other men became listeners, who seemed to be of the same mode of thinking with the blacksmith. The conversation was spirited and in good feeling, and I cannot but think that some light was thrown upon their minds. At the close of the discussion they asked for books, as did also a woman who had joined the company.

After dinner, visited another part of the village, where we met a man with whom a short, animated conversation took place. He said we must be wrong, because our God had neither father nor mother, whereas his god had such a beginning. He soon, however, found himself in difficulty ac-

ording to his own system, because he was compelled, without a God, to attribute to the first human pair an existence without an author, thus proving himself to be guilty of that very thing which he objected against us, with this aggravation, that he attributes to confessedly imperfect man what we attribute to a Being whom we both acknowledge to be a *perfect* God. Distribution of books and tracts followed the discussion. We next went to the head man's house, who received us politely, urging me to spend the night there. Having given him a Taling New Testament we proceeded, distributing tracts by moonlight, some of which were accepted with apparent pleasure.

6. Before breakfast, conversed with several men who were mending a boat, until an influential villager came up, who, after requesting me to go to the blacksmith's again, commenced a discussion which was very unsatisfactory, destroying much of our hope of the latter, the arguments he adduced, and the positions he assumed were so absurd:—*e. g.* he stoutly maintained that the betagat was from the beginning. It was in vain to say it could not have existed before the persons who wrote it, and to show that it does not itself profess to have been written till more than 400 years after Gaudama. They insisted that they only knew what their books contain, and that it was the treasury of all knowledge, that without it there was nothing. Yet I have since learned that the blacksmith had spent the whole day in reading our books, and had several times inquired of the boatmen for me; and in conversation with Ko Zuthee, during my absence, he had manifested much interest in inquiring into the origin of things, and in learning the law of our God. Ko Zuthee also met with another man of like mind, who is probably also of the ten reported as having forsaken Buddhism. In the minds of some it seems clear that Gaudama is no God, and the priests are not to be confided in. They have a floating idea, that the law is eternal, and Gaudama a teacher of it. With this hypothesis, they are encompassed with insuperable difficulties, and they are evidently in a maze, it being impossible to reconcile their own principles with each other. May the Lord grant them light, and lead them into his own truth.

After breakfast crossed the creek, and after preaching to one company

awhile, saw an old man partially blind, to whose house we went, and who proved an attentive listener. He showed an unusual clearness of mind, and capacity of appreciating an argument; and I could not have wished a better opportunity to open the way of salvation, the character of God, and the difference between Christianity and Boodhism, than his questions and concessions gave me. He said all was very good, but he was too old to change. Formerly he was head man of this village, but having lost his situation he is now very poor, and with his aged wife subsists upon the charities of the villagers. In former years he has often given brn. Osgood and Haswell and the assistants a favorable reception. Continued distributing books and tracts till our dining hour, after which, held an animated discussion with a friendly old man, in which much vital truth was listened to by those who gathered around the house. At the same time Ko Zuthee was warmly engaged upon the often urged objection to Christianity, that it permits the taking of life. Their infatuation on this point is remarkable. They think they cannot live without *ngapee*, their salted putrid fish. Yet they pride themselves upon the purity of their law, which forbids taking animal life, and acknowledge that when they die they must become fishes or some other animals and take their turn to be killed, as they have been killed.

7. Sought another interview with the blacksmith, in which I was more successful in avoiding dispute, than yesterday, and in coming to an understanding of the real grounds of difference between us. It appears he meant yesterday that the *law* is eternal, not the betagat, which I endeavored to convince him is only one of *many* sacred books, and also that the only book given by the one true God is the bible, although other sacred books contain some good precepts.

After breakfast left Zahtabyin on our return to Maulmain, and stopped about an hour at Alan, a small village, where we had but little opportunity to preach, the men being mostly absent reaping. We left a few books and proceeded to Krung-saing, where we, as usual, divided, two in one direction and two in another. It being harvest time, we could do little else than distribute a few tracts and explain our message in few words, except that the Taling assistants found one man of sixty, who

appeared candidly disposed. With the fall of the tide resumed our course homeward, which we reached about 5 P. M.

Two considerations have impressed themselves on my mind during this excursion. One, that a man who would find access in the best manner to the people of these villages, must have a knowledge of the Taling language. Almost all the women and children are inaccessible through the Burmese; and most of the men who understand Burmese, will, on all ordinary subjects, have an imperfect knowledge of its religious language, and invariably prefer preaching in their own tongue. Another consideration is, that perseverance in continuous efforts from day to day in one place, is highly important, if not essential, to much success. Ordinarily the more transient the visit, the more evanescent the impression produced.

GREECE.—Letter of Mr. Arnold.

Our last published communication from Mr. Arnold was dated in August (p. 425, last vol.) Writing from Corfu, Sept. 12, he remarks:—

Since my return from Piræus the Greek service has not been regularly reëstablished. I thought it prudent, and indeed almost necessary, to delay resuming it till the first of the present month, and various circumstances, of which the sickness of my dear child is the most important, have led to a still longer delay than I had proposed; but I have given notice that there will be preaching next Lord's day. In the mean time, there have not been wanting opportunities of religious conversation and instruction. Every Sunday morning, except the first after my return, there have been some Greeks to read the scriptures with me, the number varying from five to fifteen. Besides this, a few have come often, on week-day evenings, for the study of the scriptures and united prayer.

Applicant for baptism.

In the letter of August abovementioned, Mr. Arnold alluded to indications of no ordinary interest of the progress of truth at Zante (see Mag. as above), and of an expected interview with an applicant for baptism from that island. The narrative proceeds:—

The first Ionian steamer after my return, brought from Zante Mr. P., Mr. K., and a priest by the name of Q. Mr. K. took the opportunity to declare himself fully persuaded of the truth of our sentiments, and to make a direct request to be baptized. I could not baptize him, for want of satisfactory evidence of a change of heart. I had opportunity, however, to inform him more fully than ever before in regard to our mode of receiving members, and the discipline of our churches. He attended our frequent meetings for prayer and the study of the scriptures, and repeatedly engaged in vocal prayer in presence of others. He returned to Zante about two weeks ago. The priest has also been very often to see me. At his first visit he introduced himself as one convinced already of the errors of his own church, and persuaded of the truth of Protestant principles, wishing to be instructed, and desirous to connect himself formally with Protestants. He still continues to come to me almost daily. I have never had very great hopes of him, and have lately discovered that he is sceptical on some important points. Two other young men have also come in company with K. and Q. One of these returned to Zante with K. The other is still here, and is living for the present with the priest. Together with these, there came several times to the meetings a monk from Mount Athos, who likewise professed a wish to declare himself a Protestant,—"to become an Englishman," to use his own phrase. His manner and plans were such that I could place no confidence in him, and I felt obliged to tell him so. He, too, went to Zante a week before K., and took up his residence in K.'s house. The last I heard of him was, that he had caused a great excitement by going to the church of St. Dionysius, the patron saint of the island, and attempting to lift his foot, in order to ascertain whether his leg was made of flesh or of wood.

All these things cannot but attract public attention, both here and in Zante. Indeed, this result has already been realized. The priest Q. has had a letter from his relatives in Z., telling him what reports are circulated there about his connection with the foreign Protestant teacher, and begging him to come back before the evil gets worse. Another letter from Z. to a priest here speaks of the monk as *sent* to Zante

by the *English* propaganda, to diffuse its perverse and pestiferous principles there; and Q. and X. (the young men mentioned above), tell me that they often hear insulting and threatening language as they walk the streets. You will join me in the prayer, that God will bring good out of all these things, and that he will give his unworthy servant wisdom to direct him in all his measures at this important crisis. It is a great pleasure to meet day by day with those who are willing to join in vocal prayer, and desirous to be instructed in the Holy Scriptures. It makes me hope that the day we have so long looked for, hoped for, and prayed for, though far less earnestly and believingly than we ought, is at hand. Would that this might be the dawn of a day of evangelical light in these islands. Mr. P. rejoices greatly in these recent occurrences, and seems ready to cooperate to the extent of his ability.

The mission school was suspended for about ten days, but is now going on under Mrs. Dickson's sole charge. Her health is not firm; but with extreme care, the best assistance that can be obtained, and occasional relaxation, we hope she may be able to continue the school some time longer.

Extracts from Mr. Arnold's Journal.

Formalities in the Greek church—Posture in prayer.

Sept. 17, 1848. Preached in Greek this morning from Job 33:27. About a dozen present. Mr. X. (the young man mentioned in my last letter as having been deprived of his employment as a writer, in consequence of his refusal to repudiate Protestant sentiments,) was present at the service, and kneeled in prayer. The Greek church does not *allow* this posture on the Sabbath, with the exception of Whit-Sunday. (Indeed it is forbidden *altogether* on the Sabbath, by the 20th canon of the First Council, and the 90th of the Sixth. But it has come to be allowed in practice on Whit-Sunday, instead of the evening before, when it ought *canonically* to take place.) This unusual attitude of the young man gave rise to much animadversion, after the service was over. It was stigmatized as Pharisaical, &c. Mr. X. did it quite of his own accord. I had never mentioned the subject to him; but we had all been in the habit of kneeling in our

more private prayer meetings. I endeavored to quiet his accusers, by telling them it was better to leave each one to his own choice in this respect, and to think more of the *essence* than of the *posture* of prayer.

18. The priest Q. came this morning with X.; and after prayer and reading the scriptures, as they were about to go, Q. sent X. away before him, and stayed behind himself to ask a *small favor* of me. It was that I would lend him \$10 till the arrival of to-morrow's steamer, as he was expecting a remittance by it, or at farthest by next week's mail. I promptly *refused* him, having a rule of long standing on this subject. I shall not be surprised, if he is less frequent in his visits after this.

19. Had a long conversation with Mr. P. this morning on infant baptism. The subject was introduced by him, in consequence of some remarks on the subject in the sermon at the palace last Sunday. He seemed very little attached to the practice, but thought 1 Cor. 7:14 gave it some sanction. I endeavored to show him the contrary, and we examined many passages of the scriptures and of the fathers, on the subject.

Excitement and persecution at Zante.

This afternoon I received a long letter from K., giving all the details of a persecution of which the following are the principal facts. On Wednesday last (the 13th inst.) the messenger of the bishop called at the school, and told him his presence was requested at the Episcopal palace. Having dismissed his scholars, he went immediately to the palace, where he found assembled an ecclesiastical commission of five priests, waiting for him. On his entrance he was addressed as follows:—"Sir, the church of Zante, for reasons which have lately come to its knowledge, has decided that you shall no longer wear the clerical robe. It gives you, therefore, three days' time to put it off, and then to present yourself here dressed as a layman. If you resist, the Government will compel you to put it off." To this K. answered,—"The dress which I wear, I was not invested with by the church of Zante; but I received it from the Government, and when the Government bids me put it off, I am ready to do so; and so I shall be free from the responsibility which I should incur, if I put it off without the sanction of Gov-

ernment." (A regulation passed by the Senate requires all who enter the Theological Seminary here to wear this dress, and if they put it off without express permission, they make themselves liable to refund their tuition, which is gratuitous to candidates for the priesthood.) "Besides," added he, "the period of three days is not reasonable. I shall not be able to get garments made in that time to appear before the bishop." Having made this protest, K. departed, and quietly waited the appointed time. When the day came, two constables were sent to his house to take him to the police office. Before they arrived there, a great concourse of people had gathered around them, so that it was not without difficulty they could make their way. After a little stay at the police office, he was escorted by a larger number of constables to the palace of the bishop, the multitude, now much increased, following him with cries of "Beat him! Why do you protect him? Beat him,—the Protestant! Beat him! beat him,—the atheist!" He reached the palace in safety however, but the multitude remained about it. Here his hair was cut,* and his robe taken off, and a common dress put on him. The mob about the house waited for him from 1 P. M. till midnight, when a shower of rain dispersed them, and about 1 o'clock K. was conveyed to his own house, without having suffered any bodily injury. The next day he received an official letter dismissing him from his place as a teacher of the Lancasterian school. During the time of his detention at the bishop's palace, he says, "I prayed frequently to my God, whom I found on this occasion to be my only helper and deliverer." And afterwards he adds, "The 31st Psalm is my only reading; for it gives me great comfort and encouragement. Truly I have found my God to be my rock and my refuge." On the following Sunday he says, "To-day many Greeks have come to me, and told me that if I would make a declaration, recanting my Protestant sentiments, and saying that I had been led astray, they would provide for me a better situation than the one I had just lost. I answered them that my faith was not a mere opinion, which I could change at pleasure, but it was an inward and heartfelt conviction, and I could not say

* The Greek priests and candidates for the priesthood all wear *long* hair.

any thing other than what I had before openly declared."

The monk, mentioned in my letter of Sept. 12, whose incredulity with regard to St. Dionysius' relic had provoked the populace, was also on this occasion a sufferer from their rage. They stripped him of his clothes, shaved off his beard, and sent him away from the island.

Shortly after I got this letter, Mr. P. and Mr. X., who had also received letters mentioning the above occurrences, came to my house, and we united in prayer for our persecuted friend, and for wisdom and grace to direct us in this important exigency.

K. expresses in his letter an earnest desire to leave Zante, at least for a time, till the hostility against him has some what subsided.

21. Wrote to-day to K. Endeavored to encourage him, by numerous passages of scripture, appropriate for the persecuted. Advised him to *stay* in Zante.

24. Had six or eight at bible class this morning. Read John, 3d chapter. Much discussion as to the relation between spiritual regeneration and baptism,—several of the class maintaining that the two were quite *inseparable*.

In the evening preached in English from Micah 6:8. Between sixty and seventy present.

27. Received a letter from K. to-day, in which he says that he has not yet ventured out of his house, on account of the excitement of the people. Referring to the texts of scripture which I had quoted for his encouragement in my letter to him, he says:—"All the passages which you refer to in your letter I have had in my mind from the beginning of my persecution; for the scriptures have been my only reading, and my only comfort and hope. All my persecutors wondered to see me go to the house of the bishop with so much cheerfulness and confidence. Truly I can never forget the courage which I felt within me. In proportion, indeed, as I saw the mob increasing, so much the more bold I grew; and I praised God, who had pity on me, and gave me faith that I might not be ashamed to confess him before men. I had such courage, that I was even ready to shed my blood for the love of my divine Redeemer, as he shed his upon the cross for the love of mankind." * * "The 16th chapter of John is my frequent reading and my comfort. I often repeat the 18th

verse, 'If the world hate you, ye know that it hated me, before it hated you.'"

30. This morning Mr. P. left for Zante. He had intended to go a week sooner, but his friends there strongly advised him to delay, as the enraged populace were uttering many threats against him. He went to-day not without many fears.

Oct. 1. Only seven at Greek sermon to-day. Expounded the first twelve verses of the 4th chapter of Acts.

2. Missionary concert this evening. Only twelve present; collection amounted to about \$3,50.

(To be continued.)

TELOOGEOS.—Letter of Mr. Jewett.

Arrival at Madras—The voyage—"Before they call, I will answer."

The following letter, though apparently not written for the public eye, contains too much of interest to be withheld from our readers. Mr. Jewett writes from Madras, Feb. 21:—

We anchored in Madras roads, five or six miles from shore, on Monday evening, after a most delightful passage of 132 days from Boston. Cape de Verd Islands were seen by us as we passed them, though they did not look like land, but like a cloud resting on the sea; with this exception, we saw no signs of land till last Monday morning. You may imagine the excitement of the occasion. From the ship, the city of Madras looked much like the cities in the south west, as seen on Banvard's painting. On reaching the shore and entering, the interior looked like neglected habitations ready to fall into ruins. What I had seen and read of the natives prepared me, in some respects, for the degradation every where visible. I already discover a striking difference between those who have been taught by the missionaries and the rest who have not; the mark of the master is visible in the very expression of the countenance. Last evening we attended the anniversary of the London Missionary Society. It was an occasion of great interest. Their missions in India, China, Africa, and islands of the Pacific, are enjoying great prosperity. Interesting remarks were made after reading the report, by brethren of different denominations, which served

to animate us in view of our toils. Br. Percival, a Methodist missionary from England, and first Tamil scholar in India, is revising the Tamil bible. He told me that the Methodist denomination in England raise annually £112,000 for foreign missions! Do all Christian denominations in America equal that? I think not.

To return to our voyage. Our captain is a skilful commander,—extremely careful; but he refused a request to have religious services on deck,—would not allow us to say a word to the sailors about their souls. He said they could not be converted. If they pleased, some of them might attend service half the day on Sunday P. M. in the cabin. Thus things remained for about three months, when he sent a note to br. Day, giving “full permission to him and the other servants of God to visit the fore-castle and warn every man to flee from the wrath of God through the intercession of the Lord Jesus.” We had quietly obeyed the rules of the ship, and felt that our strength was to stand still and pray. Jan. 18th we decided to spend the next day in prayer; within half an hour after this decision, the captain sent us word by br. Dubbs that he thought he could say, “I know that my Redeemer liveth.” I will not describe the effect upon us all. We were forcibly struck with the promise, “Before they call, I will answer.”

Captain P. says he had been told by sea-captains that missionaries go to India to live a life of ease; and he believed it was so. But as we walked the deck, he saw that we were happy while he was unhappy; this first awakened him. While reading *Pilgrim's Progress*, which was lent him, he used to say to himself; “There go Bunyan's pilgrims,—they are going to heaven, I wish them a prosperous journey, I wish I were going with them.” Thus he was led from step to step, till, on his knees on the 18th of January, 1849, he found Christ precious to his soul. From that time all things on board the good ship *Bowditch* wore a new aspect. The sailors were allowed Saturday afternoon to prepare for the holy Sabbath, and on the Sabbath services were held on deck, and the sailors mostly were present. How much wiser is God than man! He reserved this signal blessing till we reached the longitude of heathenism, perhaps to show us that he is not confined to temples made with

hands in Christian lands, but that he is equally present in all places where men are who call upon his name; indicating, perhaps, that he will be with us in the land of darkness to which we have come. Soon after the captain's conversion, one of the sailors, a young man, the son of a missionary formerly employed by the London Missionary Society in Cape Town, spoke to one of the missionaries as he (the sailor) stood at the wheel, requesting to converse with him after he was released. At 10 o'clock at night they kneeled together by the spars of the ship in prayer. Two days after, he obtained hope in Christ, though he felt unworthy of cherishing that hope because he had been a great sinner and ridiculed religion. Much seriousness has prevailed among the other sailors, which we hope will yet ripen into conversion.

ASSAM. — Sickness and return of Mrs. Cutter.

By letter of Mr. Cutter under date of Calcutta, Feb. 7, we learn that Mrs. Cutter has been compelled by protracted illness to accompany Mr. and Mrs. Bronson, whose expected return to this country was mentioned in the January Magazine. They left Dec. 28th, and will probably arrive in the course of this month, attended by two native converts. The health of Mr. Cutter, whose dangerous sickness has occasioned much solicitude, is so far confirmed as to allow him to remain in Assam. He writes in a letter of previous date,—“As to myself, although I sensibly feel the effects of seventeen years residence in India, particularly since my recent illness, I am exceedingly anxious to remain till the new 8vo. edition of the New Testament with our new type can be carried through the press. I hope we may commence it with the new year.”

Health of Mr. Barker.

Mr. Barker writes from Calcutta on his return from Maulmain, to which he had taken a voyage in the hope of avoiding the necessity of returning to the United States, that he is about to return to Gowahatti, and shall try to remain there a “few years longer.”

ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, Pa., on Thursday, May 17th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. MORGAN J. RHEES of Delaware, or Rev. E. L. Magoon of Ohio, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

Brookline, Ms., March 19, 1849.

The Board of Managers of the American Baptist Missionary Union will hold their 35th annual meeting in the meeting-house of the 5th Baptist Church, Sansom Street, Philadelphia, on Tuesday, May 15, 1849, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec'y.*

Wilmington, Del., March 12, 1849.

DONATIONS

Received in March, 1849.

Maine.	
Medybemps, ch.	5,00
Calais Village, ch., mon. con., to cons. N. Smith, Jr., L. M.	100,00
Baring, ch., towards sup. of Rev. J. Johnson,	65,50
Farmington, Charles Miller	10,00
Saco River Asso., Ivory M. Thompson tr., viz.—Saco, ch. and soc. 155,00; Sab. school 9,00; to cons. Charles Hill L. M.,	164,00
Hebron, ch.	25,00
Bangor, 1st ch., Royal Clark tr., viz.—Six mon. cons. 78,75; Fem. Miss. Soc. 15,00; Rev. S. L. Caldwell 5,00; Ann M. Stewart, "3½ years old, avails of missionary box," 1,25,	100,00
Frankfort, 2d ch., mon con.,	12,00
Surry, Kilburn Holt	5,00
Dexter, Levi Morrill	15,00
Greene, E. Barrell 1,00; C. Case 6,00; C. Mower 1,00,	8,00
Portland, Free St. ch., B. Green- ough tr.,	425,00
Bowdoinham Asso., W. R. Pres- cott tr., East Winthrop, ch.	100,00
Bath, G. Whitman	1,00
Cumberland Asso., Judah Chandler tr., viz.—Port- land, 1st ch. 257,00; Sab. sch. 57,91; Fem. Bur. Miss. Soc. (of which \$30 is interest on bequest of the late	
Thomas Beck.) 85,00; Bath, ch. 11,00; New Gloucester, ch. 17,00; Cape Elizabeth, ch. 8,00; Leicester Falls, ch. 23,00; Brunswick, Main St. ch. 20,00; James Farquerson 6,00,	485,00
Oxford Asso., Paris, Mrs. Mary Cumins	20,00
Kennebec Asso., G. Pul- len tr., viz.—Augusta, 1st ch. 19,28; Mr. Clif- ford 1,00; Sidney, E. Harlow, for sup. of Mr. Jencks, 10,00,	30,28
Bowdoinham Asso., W. R. Prescott tr., Bowdoin- ham, ch. 27,00; Hal- lowell, ch. 15,23; Green, ch. 2,10,	44,33
Waldo Asso., R. Frye tr., China, ch. 35,00; Lib- erty, ch. 5,50,	40,50
Lincoln Asso., A. Perkins tr., Thomaston, 2d ch. 30,00; East Thomas- ton, ch. 14,65; John Wakefield 50,00,	94,65
Saco River Asso., I. M. Thompson tr., Buxton, ch., J. Pierce, 5,00; A. Savory 50c.; Alfred, ch., Rev. Z. Morton, 3,00; John Friend 5,00; Saco, ch. 12,50,	26,00
Damariscotta Asso., B. W. Plummer tr., Waldo- boro' ch. 12,20; Dam- ariscotta, ch. 62,32,	74,52

To cons. Rev. Nathaniel Copland, Rev. Geo. Knox, Benj. D. Metcalf and John Wakefield L. M., per Rev. Joseph Wilson, agent, — 815,28
 ——— 1850,78

New Hampshire.

Marlboro', ch. 4,00; Rumney, "H. E., for the missionaries," 2,00, 6,00
 East Washington, Benjamin Smith 60,00
 Stratham, ch., G. C. Brown tr., 20,00
 Sanbornton, 1st ch., mon. con., for Karen Mission, 10,00
 Hanover, ch. 18,50; Swanzey, Silas Parsons 20,00; Rev. D. G. Mason 2,00, 40,50
 New Hampshire State Convention, Nashua, ch., to cons. Wm. Chandler L. M., 100,00
 Newport Asso., J. T. Harris tr., viz.—New London, ch. 26,00; Richard H. Messer, to cons. Mrs. Sally Messer L.M., 100,00; Claremont, ch. 58,00, 184,00
 Dublin Asso., Levi Willard tr. viz.—Levi Willard, to cons. himself L.M., 100,00; Swanzey, ch., Silas Parsons, to cons. Mrs. Patience Parsons L. M., 100,00, 200,00
 Milford Asso., viz.—Nashua, ch., to cons. Josephus Baldwin L.M., 100,00; Milford, ch. 30,17, 130,17
 Portsmouth Asso., viz.—Exeter, ch. 4,50; Great Falls, ch. 66,05, 70,55
 To cons. J. T. Harris L. M., per Rev. J. Wilson, agent, — 584,72
 New Hampshire State Convention, J. A. Gault tr., viz.—Mason, Village ch. 10,50; Walpole, Edward Crosby 5,00; per Rev. O. Tracy, agent, 15,50
 ——— 836,72

Vermont.

West Haven, ch. 10,00; East Poultney, ch. 55,00, 65,00
 Brattleboro', ch. 50,00
 Windsor, ch., mon. con., 26,00; John P. Skinner, to cons. Mrs. J. P. Skinner L. M., 100,00; Fem. Miss. Soc. 12,00, 138,00
 Sheffield, Joseph Ide 5,00, 5,00
 Vermont State Convention, W. Kimball tr., Rutland, ch. (of which \$25 is from S. Griggs and \$10 from Spencer Green, for sup. of children in the Orphan Sch., Assam; \$10 from S. Griggs and \$10 from Rev. Mr. Rockwood, for sup. of an assistant to Mr. Brown,) 108,10

Vermont Asso., S. Griggs tr., 5,25
 Middletown, ch. 3,75; Whiting, ch. 12,20; Cornwall, ch. 4,19; Addison, ch. 16,00; Charlotte, ch. 6,86; Hinesburg, ch. 17,87; Ira, ch. 43,00; Fem. Benev. Soc. 9,00; Starksboro', L. Taft 50c.; to-cons. Rev. Levi Smith L. M., 113,37
 per Rev. Oren Tracy, agent, — 226,72
 ——— 484,72

Massachusetts.

A friend to missions, 1000,00
 Andover, ch., Rev. Silas B. Randall, 20,00; Mon. con. 5,39, 25,39
 North Adams, ch. 124,58
 Lowell, 1st ch., J. A. Braubrook tr., 42,42
 Boston, Chauncy C. Dean, a little boy five years old, "for the heathen," 1,00
 do., "a friend to the missionary cause" 50,00
 do., Mrs. M. B. Kelley 2,00
 do., Charles St. ch., mon. con., 10,80; Mrs. Ward Jackson 5,00, 15,80
 do., Union ch., George W. Chipman tr., 14,10
 do., Baldwin Place ch., annual col. 636,00; Sab. sch., G. L. Norris superin't, 5,89; Mon. con. 46,00, 687,89
 do., Milton St. Sab. Sch. Miss. Soc. for sup. of a child in Mr. Howard's school at Maulmain, named Reuben N. Houghton, 25,00
 do., South ch. 350,00; Infant Class Sab. school 3,00, 353,00
 do., Bowdoin Square ch., Board of Benev. Operations, Wm. C. Reed tr., to cons. Benjamin Smith L. M., 200,00; Sah. sch., Joseph A. Pond tr., 20,10; Moses Pond to cons. him L. M., 100,00, 320,10
 do., Harvard St. ch., J. Putnam tr., 100,00
 do., Washington St. Sab. school, W. Hobart tr. 5,00
 do., Rowe St. ch., a member, 400,00; Annual col. 400,67; Mon. cons. from January to April, 1849, 118,45; Sab. sch., for sup. of Rev. L. Jewett, 12,50, 931,62
 do., 1st ch. (of which \$25 is towards the sup. of Mr. Oncken, and \$8 for Karen Miss.) 200,00
 ——— 2705,51
 Ware, "a friend to missions" 1,00
 North Attleborough, ch., Jonathan Shepard, to cons. himself L. M., 100,00
 West Wrentham, ch. and soc. 20,58
 Charlestown, 1st ch. Sab. sch.,

for Assam Orphan School,			
24,57; J. M. Crosby 5,00,	29,57		
Amherst, ch., mon. con.,	10,00		
Bellingham, a friend	1,00		
Woburn, ch.	48,00		
North Mansfield, a friend	,50		
Chelmsford, 1st ch., mon. con.,	9,65		
Randolph, ch.	17,00		
Conway, ch., viz.—Mrs. Martha			
Arms 1,00; Polly Stearns 1,00;			
Solomon B. Arms 1,00; Jonathan			
Jones and wife 1,50;			
George Stearns 1,00; Joel			
Rice 50c.; Philena Field 50c.;			
Mr. Bogart 37c.; Mrs. Buck-			
bee 50c.; Sab. sch. 3,03; Col.			
1,60; Mrs. Jonathan Whitney,			
for the Burman and Siam			
Miss., 6,00,	13,00		
Florida, Mrs. Freeloove Drury,			
for Bur. Miss. 3,00, for Ger-			
man Miss. 3,00,	6,00		
Newburyport, Green St. ch.,			
mon. con.,	13,50		
Newton, Gardner Colby 400,00;			
"a member of the ch."			
20,00,	420,00		
do., Upper Falls, ch., Isaac			
Keys tr.,	38,26		
Holden, Mrs. Lucy Holden 2,00;			
Miss Persis Holden 2,00,	4,00		
Framingham, 1st ch. and cong.,			
annual col. 38,00; Mon. con.			
37,00; Abner Haven 5,00;			
weekly contributors 50,00,	130,00		
South Braintree, ch., mon. con.,	7,25		
Brookfield, "a friend of mis-			
sions?"	1,00		
Littleton, ch.	23,00		
Haverhill, 1st ch. and cong.	400,00		
Fitchburg, ch., to cons. Rev.			
David Goddard L. M.,	100,00		
New England Village, Young			
People's Miss. Soc., J. H.			
Smith president,	50,00		
Hampden Co. Miss. Soc., E. C.			
Wilson tr., viz.—Springfield,			
1st ch. and soc. (of which \$50			
is from the Sab. sch., to sup.			
two boys in the Assam Orphan			
School to be named M. G.			
Clark and Augustus Burk.)			
260,41; Chicopee Falls, ch.			
115,00, (of which \$100 is to			
cons. I. Pendleton L. M.);			
Cabotville, ch. 100,00; West-			
field Farms, ch. 15,00; West-			
field Asso. 89,82; Miss Eliz-			
abeth Lee 2,00; Rev. O. Tra-			
cycy 8,18; Agawam, ch. 34,18;			
Chesterfield, ch. 38,19; West-			
Springfield, 2d ch. (of which			
\$25 is from Sab. school, for			
"sup. of a scholar in Assam.")			
52,50; do., Ireland Parish, ch.			
45,00; Northampton, ch. 25,00;			
Westfield Centre, ch. 32,00;			
Granville, ch. 23,28—840,56—			
less \$200 before reported, and			
"paid for book 1,50,"	639,06		
Malden, ch. and soc., L. Stetson			
Bates tr., to cons. Rev. C. Bil-			
lings Smith L. M.,	100,00		
Salem, 1st ch.	200,00		
Dorchester, 1st ch. and soc.	70,00		
Roxbury, 1st ch., Kendall Brooks			
tr., 400,00; Dudley St. Sab.			
school, F. Edmond tr., for sup.			
of Ko A-Bak and to cons.			
Mrs. Sarah C. Palmer L. M.,	100,00,	500,00	
South Reading, ch. 75,29; Sab.			
school 24,71,	100,00		
West Boylston, ch.	37,00		
Cambridge, 1st ch., for sup. of			
Mrs. Cutter, 359,00; George			
Cummings, for sup. of Mr.			
Cutter, 400,00; Sab. school,			
for sup. of an African boy			
named Levi Farwell, 25,00,	784,00		
New Bedford, William St. ch.			
and cong. (including \$50 from			
James Munroe,) to cons. James			
Munroe L. M., 107,79; South			
Dartmouth, ch. 8,00; West			
Bridgewater, ch., P. E. Hill,			
20,40; sundry donas. 10,00;			
Taunton, B. L. White 4,83;			
Albert Field 25,00; Taunton			
Green, ch., mon. con., 32,56;			
Fall River, 2d ch. 14,50; Mrs.			
Godfrey 5,00; Taunton, W.			
W. Fairbanks 25,00; Albert			
Field 75,00; Taunton Green,			
ch., mon. con., 8,50, (of which			
\$100 is to cons. Willard W.			
Fairbanks L. M.) per Rev. J.			
F. Wilcox, agent,	336,58		
Fall River, 1st ch., E. Warren			
tr., (of which 43,72 is from the			
Meh Shwayee Soc. of the In-			
fant Sab. school.) to cons.			
Mrs. Elizabeth Borden, Wm.			
Brown and Ransom P. Baker,			
L. M.,	370,00		
Hampden Co. For. Miss.			
Soc., E. C. Wilson tr.,			
viz.—Russell, ch. 15,75;			
Westfield, Ellen Fletcher			
6c.; East Long-			
meadow, Diodet Morgan			
2,00; Ireland Depot			
5,00; East Granville,			
ch. 31,50; West Spring-			
field, Cornelia Bodurtha			
5,00,	59,31		
Wachusett Asso., L. H.			
Bradford tr., viz.—Bol-			
ton, ch. 13,87; West			
Boylston 13,00; Ster-			
ling 10,25,	37,12		
Wendell Asso., Athol,			
Mrs. Stevens,	2,00		
Franklin Co. Asso., J. B.			
Bordwell tr., 36,75;			
Shelburne Falls 19,39;			
Mon. con. 11,14; Mrs.			
M. P. Lamson 10,00; B.			
Maxwell 2,00; Lydia			
Willis 3,00; Sarah H.			
Lamson 3,00; S. Long,			
Jr., 2,00; friends of			
Miss. 41c.; T. O. Lamb			
1,00; Colerain, ch. 18,37;			
to cons. Catharine D.			
Parmly L. M.,	107,06		
Berkshire Asso., George			
Willard tr., viz.—Pitts-			
field, ch. 29,00; Sand-			
sfield, ch. and cong. 35,00,	64,00		
Worcester Asso., viz.—			
Worcester, 1st ch.,			
Ethan Allen, to cons.			
Lauraett Allen L. M.,			
100,00; Charles Thur-			
ber, to cons. Marion			

Frances Thurber L. M., 100,00; George W. Rugg, to cons. himself L. M., 100,00; Pleasant St. ch. 85,81; Millbury, Mrs. Sally Dana, for sup. of a Karen child in Mrs. Binney's school, \$10,00, 395,81

Boston Asso., viz.—Townsend, Jonathan Richardson 1,00; Linda Sherwin 5,00; per Rev. O. Tracy, agent, 6,00
—671,30

Brookline, ch. and soc. 385,00; Ladies 83,00; Sab. school, for sup. of a child in Shawanoe Miss. school, 30,00; two children, for heathen children, 2,00, 500,00
—9654,15

Rhode Island.

Providence, 1st ch., Rev. F. Wayland, to cons. Rev. Robert Dennis and Thomas Paul L. M., 200,00

Exeter, Bap. Miss. Soc. 21,00

Rhode Island State Convention, V. J. Bates tr., viz.—Valley Falls, ch. and cong. 80,00; South Kingston, 1st ch., to cons. Sylvester Robinson L. M., 100,00; East Greenwich, ch. and cong. 20,95; Fishville, ch. 1,50; Rev. J. H. Baker 2,00; Sarah M. Baker 1,00; Mary M. Baker 50c.; Warwick and Coventry, ch., mon. cou., 23,45; annual col. 36,55; Providence, Pine St. ch., John R. Burrows, 50,00; Mrs. Oliver Shaw 20,00; H. R. Gardner 12,00; D. C. Green 10,00; T. R. Rathburn 8,00; to cons. Mrs. Oliver Shaw L. M. Fem. For. Miss. Soc. 63,38; sundry colls. 36,62; John B. Hartwell, to cons. Mrs. Harriet H. Hartwell L. M., 100,00; James Boyce, to cons. Mrs. Albina Smith Boyce L. M., 100,00; per Rev. J. F. Wilcox, agent, 665,95

do., viz.—Warren, ch. and soc, John Hail, tr., mon. con. 20,82; Cumberland Hill, ch. 5,00; Providence, 9th ch. 8,50; Rev. Wm. Verrinder 5,00; South Kingston, 1st ch., Daniel Benedict tr., 23,06; Providence, 1st ch. and soc. 724,50; Mon. con., including col. after an address by Rev. Mr. Vinton, 241,69; Rev. Dr. Wayland, to cons. Mrs. Hannah C. Read L. M., 100,00; Marshal Woods, to cons. Mrs. Sarah G. Boyce L. M., 100,00; Ladies For. Miss. Soc. 275,84; Young Ladies' For. Miss. Soc., Miss Abby G. Beckwith tr., 44,00; do., 3d ch., Fem. For. Miss. Soc., Miss Phebe Jackson tr., 100,00; do., 4th ch. and soc., Gorham Thurber tr., to cons. Luther Salisbury L. M., 100,00; Fem. For. Miss. Soc., Miss Harriet Peck tr., 44,00,

(which with \$56 from the mon. cons. of the 1st ch., is to cons. Levi C. Dexter L. M.;) do., Pine St. ch. and soc., Henry Gardner tr., 33,23; Mon. con. 66,77; to cons. John B. Hartwell L. M. Rhode Island Bap. Sab. School Asso., Geo. P. Jastram tr., for sup. of schools in Assam, and to cons. David C. Green, Samuel S. Stilwell and Philip F. Brayton L. M., 300,00; Central Falls, ch. and soc., Wm. Gage tr., mon. con., to cons. Jane C. Walker L. M., 100,00; Newport, 1st ch. and soc. 42,00; Central ch., mon. con. 24,00; Rev. Henry Jackson 34,00; to cons. Rev. Joseph Smith L. M., 2392,41

Newport, 2d ch. 50,00
—3329,36

Connecticut.

Suffield, Conn. Lit. Inst. Fem. Miss Soc., Miss L. M. Parker pres., for sup. of two children in the Karen Normal School at Maulmain, 10,00

Waterbury, ch. 22,49; penny colls. 6,51, 29,00

Connecticut State Convention, W. Griswold tr., Hartford, South ch., George Lovis, toward sup. of a native Karen preacher, 30,00

Portersville, Isaac Randall, for sup. of a native Karen preacher, 40,00

Hartford, a lady 10,00; Norwich, "a friend" 10,00, 20,00

New London, W. A. Weaver, for his L. M., 100,00

Connecticut State Convention, W. Griswold tr., 216,66; Fairfield Asso. 125,75, for sup. of Mr. Cross at Tavoy; Jewett City, ch. 83,00, for sup. of a Karen preacher; to cons. Rev. Wm. Palmer, Richard Harris and Rufus Williams L. M.; Deep River, ch., to cons. Gilbert Stevens L. M., 105,00; Bridgeport, ch., to cons. Joseph H. Hand L. M., 103,00; per Rev. O. Tracy, agent, 633,41
—362,41

New York.

A clergyman, per A. Davenport, Hamilton, "a female friend" 2,00

5,00; Sab. sch. 12,28, 17,28

Hudson, ch. 60,02; Glenville, ch. 11,25; Schenectady 30,63; to cons. Rev. Horace G. Day L. M. Pine Plains, ch. 17,35; West Hillsdale 12,25; East Hillsdale 25,00; Christina Niles 1,00; Wm. B. Reed 4,50; Burnt Hills 7,76; Schenectady, Mary H. Wilder 6,00; Lucinda Harris 2,00; Lebanon Springs 3,62; Nassau, 1st ch. 4,60; Kingsbury, ch. 18,25; Sandy Hill 15,53; Glens Falls 6,50; Fort Ann, 1st ch. 4,14; Washington Union Asso., L. Mason tr., 9,57; Whitehall, ch. 18,70; Granville, ch. 26,56;

Fort Ann Village 6,37; Botts-kill, ch. 15,26; Edmund Hewett, for his L. M., 100,00; Isaac Gere, for his L. M., 100,00; Galway, 2d ch. 10,50; Penny-a-week Soc. 10,30; Fem. Mite Soc. 15,00; Coxsackie, ch. 1,00; James Ketcham, for his L. M., 100,00; Albany, 1st ch., to cons. Charles Pohlman L. M., 100,00; Pearl St. ch. 300,56; State St. ch. 39,12; Hoosick Falls 12,00; Isaiah Blood, for his L. M., 100,00; Peter Swartwout, for his L. M., 100,00; Saugerties, ch. 15,00; Troy, 1st ch. 30,00; Fem. Bur. Miss. Soc. 100,00; Young Men's Miss. Soc. 50,00; Sab. Sch. Miss. Soc. 70,00; to cons. Abraham Numan, Curtis Wilber and Wm. Jones L. M. North Troy, ch. 300,00; to cons. Elias Johnson, Hiram Miller and Mrs. J. G. Warren L. M.; per Rev. O. Dodge, agent, 1910,41	
St. Lawrence Bap. Miss. Convention, per J. C. Lewis, 59,00	
Canton, Mrs. Letitia L. Randall 5,00; Miss A. M. Hill 3,00; for Arracan Miss. Hector, Peach Orchard ch. 5,00, 13,60	
Lakeville, ch. 3 00; Kingston, ch., D. L. Wells, 10,00, 13,00	
New York city, 1st ch. Miss. Soc., (of which \$1000 is for the sup. of Dr and Mrs. Devan in France, \$750 for the Telooogo Miss., and \$50 by Stephen B. Munn, for the sup of Mr. Oncken.) to cons. Mrs. Robert W. Kelly, Miss Sarah Todd, Miss Ann Jane Caldwell, Wm. H. Platt, Miss Arabella F. Hunt, Rev. Daniel Hall, Rev. Gibbon Williams, Spencer H. Cone, Jr., Richard J. Larcombe, John A. Hatt, Augustus Henry Thomas, Alfred Kearnig, Samuel H. Terry, Jeremiah B. Taylor, Miss Ann Winchell, James L. Todd, Mrs. Charlotte M. Edington, U. D. Ward, John C. Young and Miss Sarah E. Edmonds L. M., 2000,00	
do., Laurens St. ch., Luke Barker tr., 35,00	
do., A. B. Capwell 15,00	
do., German ch. 6,00	
do., South ch., Fem. Miss. Soc., Mrs. Isaacs tr., 46,77; Male Miss. Soc., Wm. Sharp tr., 35,00, 81,77	
do., Amity St. ch., Mr. Ballard 5,00; Mrs. E. Parnly 5,30; Mrs. Tillinghast 15,00; Mary Cunningham 1,00; Isabella Hunter 1,00; Sa-	
rah Hunter 1,00; Miss Tracy 1,00; Mrs. Goodliffe 1,00; Catechism Class 10,00; a lady 100,00; R. S. Fellows 100,00; Wm. and Robert Kelly 200,00, 440,30	
do., 6th St. ch., to cons. Stephen Jacobs L. M., 120,37	
do., 16th ch. Miss. Soc., Evan Davis tr., to cons. Evan Davis L. M. 152,60	
do., Berean ch., to cons. S. R. Martin L. M., 125,00	
do., Tabernacle ch., Fem. Miss. Soc., 191,71; Young Men's Miss. Soc. 333,16; Wm. Colgate 400,00, 924,87	
do., Laight St. ch. 100,00	
do., Stanton St. ch., Young Men's Miss. Soc., E. Griffin tr., 50,00; Youths' Miss. Soc., D. P. Todd tr., 50,00, 100,00	
do., Oliver St. ch., Peter Anderson, 5,00	
Westport, ch. 20,50; Greenport, Miss Silvia Ruchy 10,00, 30,50	
Staten Island, 1st ch. 15,00; Mrs. L. Bushwell 5,00, 20,00	
Brooklyn, Central ch., S. R. Kelly tr., to cons. S. S. Pollard, G. W. Bleecker and James Mason L. M., 300,00; Strong Place ch., S. S. Cutting 15,00; Pierrepont St. ch., Loomis Ballard tr., (of which \$40 is from W. T. Dugan, for sup. of a native teacher,) to cons. Mrs. Mary H. Brayton, Wm. Parsons and Loomis Ballard L. M., 351,93, 666,93	
Buffalo Asso., viz—Alden, Wm. Dayton which with Mrs. Abisha Linsley's legacy of \$85, is to cons. him L. M., 15,00; Evans, C. Barrell 2,00; do., Mrs. Lois Barrell 2,00; Mrs. Desire Oatman 50c.; Strykersville, ch. 13,00; Rev. H. Munger 1,00; Springville, ch. 23,13; Buffalo, Niagara St. ch., for sup. of a child in Assam Orphan School, 25,00; Washington St. ch. 55,00, 136,63	
Cattaraugus Asso., P. Burlington tr., viz.—Rushford, ch. 5,00; Freedom, col. at Miss. Meeting 7,40, 12,40	
Chautauque For. Miss. Soc., J. B. Burrows tr., viz.—Ashville, ch. 2,00; Busti, ch. 10,24; Carol, ch. 3,40; Clymer, ch. 1,00; Frewsburg, ch. 11,97; Harmony, ch. 13,67; Jamestown, ch. 4,00; Maysville, ch. 14,66; Shierman, ch. 1,00; D. A. Kingsley	

- 1,00; Pomfret, 1st ch. 35,62; Cherry Creek, ch. 3,50; Stockton, 2d ch. 12,17; S. Scofield 2,50; Sol. Nichols 5,00; Ellery, C. Parker 1,00; Portland, Mrs. S. Coney 50c.; col. at annual meeting 8,02; balance in the treasury 11,52; to cons. Rev. J. M. Purinton L. M. 147,77
- Genesee Asso., S. Chapman tr., viz.—Batavia, ch., to cons. Rev. S. M. Stimson L. M., 100,00; Le Roy, ch. 58,00; a friend 40,00; Mrs. Janes 2,00; to cons. Mrs. Joanna B. Van Husen L. M. Wyoming, col. at Miss. Meeting 36,03; Sab. sch., for Nowgong Orphan School, 4,50; S. H. Phinney 1,00; Lagrange, ch. 11,00; West Middlebury, H. Ewell 4,00; Warren, ch. 13,50; Oakfield and Alabama, ch. 16,07; Pavilion, ch. 19,50, 305,60
- Livingston Asso., viz.—Livonia, ch. 11,00; col. at Miss. Meeting 38,58; Richmond, R. M. Bullock 10,00; Springwater and Scottsburg, chhs. 10,00; York, ch. 28,00; A. Fowler 94c.; W. Fowler 50c.; females 1,50, 100,52
- Monroe Asso., W. N. Sage tr., viz.—Brookport, Ahira Fitch, to cons. himself L. M., 100,00; Parma, 1st ch. 10,00; Wheatland, C. Tenney 10,00; Rush, Rev. H. Stanwood 5,00; R. Tenney 2,00, 127,00
- Niagara Asso., H. Flags tr., 38,84; Alabama, Rev. A. Warren 5,00; Lockport, Rev. R. Winchell 5,00; West Somerset, ch. 16,00; J. G. Wilson 5,00; Porter, ch. 7,09; Royalton 7,32; Clarence, ch. 1,69; Akron, ch. 18,03; Mrs. Covey 1,00; to cons. Rev. R. Winchell L. M., 104,97
- Ontario Asso., T. Otley tr., viz.—Manchester, ch., to cons. Alanson Arnold L. M., 100,00; Benton, ch. 36,25; C. Angus 4,00; Miss M. Walron 3,00; Bethel, ch. 19,44; Bristol, 1st ch. 5,00; East Bloomfield, B. Bradley 10,00; West Bloomfield, N. Cottrill 1,00; Canandaigua, village ch. 10,00; Prof. George Wilson 10,00; do., 1st ch. 5,11; Geneva, 1st ch. 11,54; Gorham, ch. 20,00; Salmon Childs 2,00; Junius and Tyre, ch. 10,00; Middlesex, ch. 38,16; Phelps, 1st ch. 19,00; do., 2d ch. 5,00; Vienna, ch. 28,32; Waterloo 2,00; Naples 4,24; col. at semi-annual meeting of Asso. 13,92; to cons. Rev. Luke Davis and Rev. Martin W. Homes L. M., 357,98
- Orleans Asso., B. Farr tr., viz.—Albion, ch. 24,89; Yates, ch. 10,24, 35,13
- Seneca Asso., J. McLallen tr., viz.—Ovid, ch. 78,50, which with the legacy of Mrs. Keziah Scott, is to cons. Rev. David Taylor L. M.; Covert, ch. 23,94; Farmersville, ch. 52,50; Ithaca, 1st ch. 33,10; do., Berean ch. 6,11; Romulus, ch. 36,55; Rev. O. Sperry 1,00; Trumansburg, S. D. Williams 2,00; Wm. Hoffman 2,00; Rev. Otis Wing 5,00, 240,70
- Steuben Asso., J. M. Jackson tr., Milo, 2d ch. 22,25—less amount advanced by Treasurer of the Asso., per report of Sept., 1848, \$20, 2,25
- Wayne Asso., J. McCarn tr. viz.—Butler and Savannah, ch. 6,87; Clyde, ch. 15,00; Lockville, ch. 35,30; Macedon, ch. 6,25; Rev. S. M. Plumb 1,00; Mrs. Plumb 2,00; Marion, ch. 37,50; Ontario, ch. 11,00; George Putnam 2,00; "several children" 1,27; Palmyra, ch. 21,25; S. Spear 10,00; Red Creek, ch. 5,06; Rose, ch. 11,16; Walworth, 1st ch. 13,87; do., 2d ch. 5,00; Williamson, J. Rogers 37c.; Sodus, 2d ch. 4,50; Sodus village 5,36; Wolcott, ch. 1,34; col. at semi-annual meeting of Asso. 4,19; to cons. Rev. Alanson P. Draper and Rev. Merrill Forbes L. M., 200,29
- Yates Asso., G. W. Shannon tr., viz.—Pulney, 2d ch. 4,80; Prattsburg, village ch. 20,00; C. A. Gillett 6c.; Penn Yan, ch. 21,93; Italy Hill, ch. 1,50; A. B. Miner 5,00; Towlerville, ch. 3,00; Cohorton, Mr. Stewart 2,00; col. at semi-annual meeting of Asso. 2,25, 60,54
per Rev. S. M. Osgood, agent, —1831,83
- Port Jervis, ch. 12,00; Canal, Isaac Hill 10,00, 22,00

Oswego Asso., D. Harmon tr., 13,55; Oswego, ch. 79,50; Miss Sarah Butterfield 29c.; R. W. Butterfield 27c.; Hannibal, ch. 6,00; Central Square, ch. 7,00; Pulaski, ch. 19,18; Mexico, ch. 12,21; col. at semi-annual meeting 12,56; to cons. Rev. David McFarland and Rev. Wheeler S. Crane L. M., 150,56

Onondaga Asso., Mr. Holmes tr., viz.—Fayetteville, ch., (of which \$50 is from H. Edwards, for Karen preacher under direction of Mr. Abbott,) to cons. Geo. F. Hurd L. M., 100,00; Baldwinville 18,00; Canton 53,13; Fabius 40,81; Tully 17,61; Clay 5,50; Manlius and Sullivan 17,64; Marcellus 2,00; Onondaga, 1st ch. 33,62; do., 2d ch. 25,00; Pompey 5,00; Manlius 65,00; Syracuse, 2d ch. 70,50; a friend, for Danish Miss., 2,00; col. at semi-annual meeting 5,88; I. C. Bates 5,00; M. E. Bates 5,00; Spofford, H. G. Palmer 75c.; A. Vanderburgh 25c.; to cons. Rev. Ira Dudley, Rev. A. R. Palmer and Rev. Henry Brown L. M. Mrs. Nancy Talman 1,00; Mrs. E. Daniels 50c.; Elbridge, ch., to cons. Mrs. Mary H. Smitzer L. M., 100,00; Syracuse, 1st ch., to cons. Mrs. Olivia M. Pinney L. M., 104,30, 678,49

Oneida Asso., E. Palmer tr., viz.—Westmoreland, ch. 11,77; Waterville, ch. 28,76; Cassville, ch. \$75,00; Trenton Falls, ch. 14,00; Augusta, ch. 5,25; Remsen, 2d ch. 8,47; Vernon, ch. 30,00; North Bay, ch. 4,41; Prospect, ch. 50c.; South Trenton, ch. 15,00; Oneida Castle, ch. 8,00; Mrs. Lillybridge 50c.; Mary Reed 50c.; Boonville, ch. 4,13; Whitesboro', Assam Orphan School Soc. for the Assam Orphan School, 38,69; to cons. Rev. Isaac Lawton L. M. Whitesboro', ch., to cons. Joseph Caldwell L. M., 106,36; Utica, Bleeker St. ch. 101,00; Rome, ch. 100,00; do., Broad St. ch. 95,08; Sab. school, to sup. a teacher in Ta-

voy under the care of Rev. C. Bennett 25,00; to cons. Dolphus Bennett L. M., 672,42

Cayuga Asso., viz.—Scipio, church 50,00; Troopsville, ch. 33,00; Springport, ch. 16,32; Auburn, ch. 60,00; Port Byron, ch. 13,55; Fleming, Fcm. Soc. 11,50; Sennett, ch. 1,00; Jordan, ch. 29,00; Venice, ch. 12,25; Sempronius, 1st ch. 5,61; Montezuma, ch. 17,61; cash 13c.; to cons. Rev. A. R. Belden and Z. M. Mason L. M., 249,97

Otsego Asso., Mr. Hartshorne tr., 184,52; West Burlington, ch. 5,00; to cons. Rev. Nelson Ferguson L. M., 189,52

Broome and Tioga Asso., E. Steadman tr., viz.—Caroline, 1st ch. 11,29; Oswego, ch. 72,50, which with the legacy of Asa Truman of \$50, to cons. Edward D. Truman L. M., 83,79

Franklin Asso., W. Stilson tr., viz.—Nathan Stilson, to cons. Wm. Stilson L. M., 100,00; West Meredith, ch. and soc., to cons. Elias Jackson L. M., 100,00; Franklin, ch. 19,06; Fem. Soc. 7,75; Colesville, ch. 25,00; Gilhertsville, ch. 33,25; Fem. Soc. 27,50; Hampden, ch. 8,78; col. at semi-annual meeting 7,62; Rev. Mr. Sherwood 1,00; Onconta, E. R. Ford 10,00; Mrs. Ford 5,00; John Van Wort 5,00; to cons. Jabez Bostwick L. M., 349,96

Madison Asso., William Coolidge tr., viz.—Clockville, Rev. M. Spaulding 5,00; Stockbridge, ch. 15,08; Madison, ch., to cons. James Brown L. M., 100,00; Fem. Benev. Soc., for sup. of a child in Assam Orphan School, 25,00; Eaton, ch. 70,81; Fenner, ch. 12,00; Lebanon, ch. 13,12; Cazenovia village 70,50; Lenox, ch. 20,75; Hamilton, Seminary ch. 75,60; Soc. of Inquiry 21,40; J. H. Pratt, of Eastern Asso., 3,00; to cons. Rev. Philetus B. Spear L. M.; do., 1st ch., to cons. Alfred Slocum and Mrs. Caroline Pierce L. M., 237,83; a few friends, for buildings for Assam Orphan

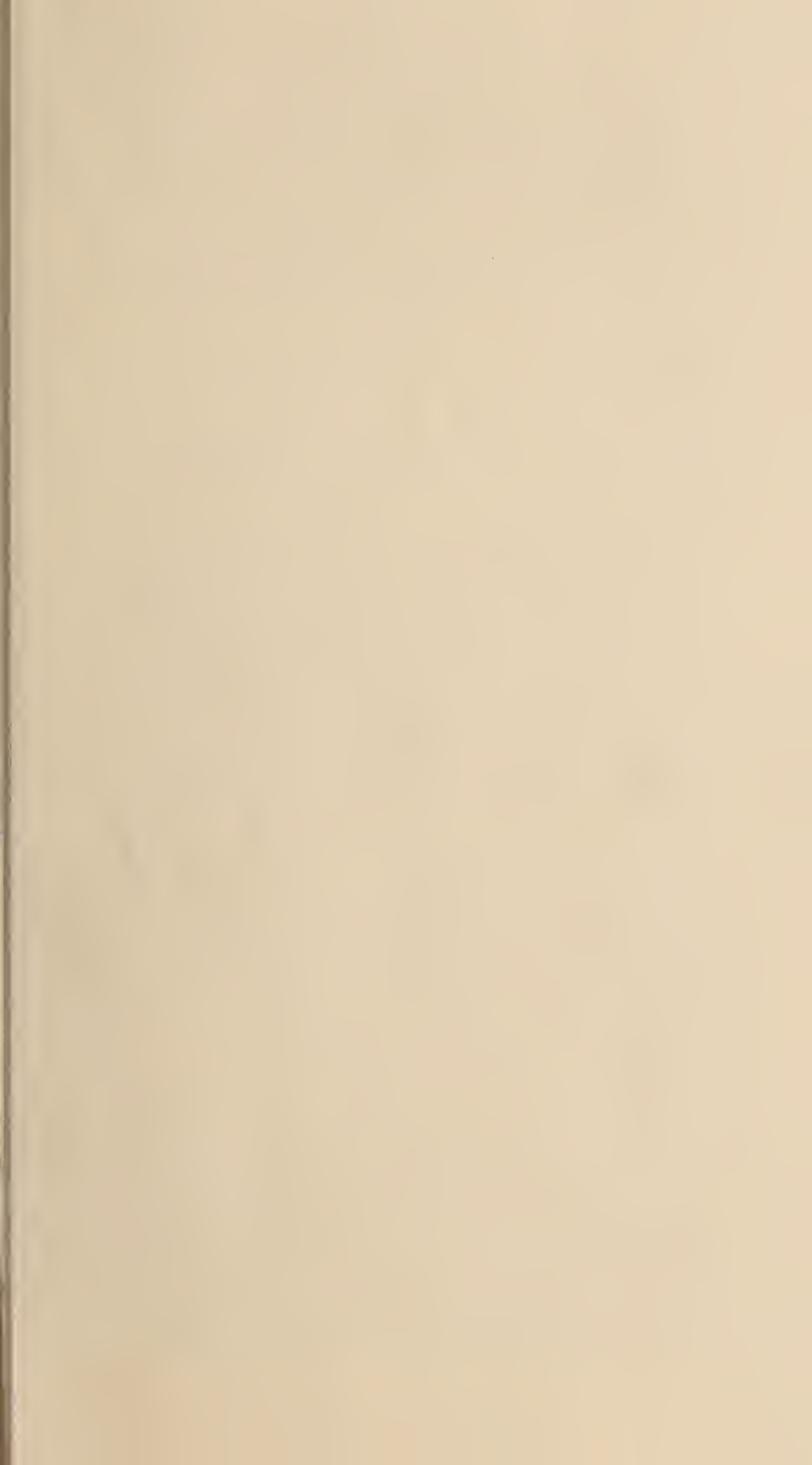
School, 15,00; Georgetown 17,00; Peterboro', Mr. Swan 50c.; Morrisville, ch. 9,62; col. at semi-annual meeting 14,41; to cons. Rev. George Bridge, Rev. Wm. H. Douglass and Isaiah Dean L. M.,	726,67		
Chenango Asso., A. Simons tr., viz.—South Berlin 7,66; Preston, ch. 3,00; Smithville, 2d ch. 5,00; Coventry, ch. 45,00; Sab. sch. 5,00; Guilford, ch. 11,73; Oxford, ch. 13,00; Oxford and Green, ch. 13,64; Benev. Soc. 3,75; Fayette, ch. 17,20; Bainbridge, 2d ch. 9,92; McDonough, ch. 21,12; Norwich village 141,13; Charles Randall, for sup. of native preacher, 40,00; Fem. Benev. Soc. 31,94; Shelburn, John Barton 30,00; Plymouth, Mr. Swaim and family 1,53; a little boy 6c.; colls. at semi-annual meeting 12,52,	423,25		
Cortland Asso., T. D. Chollar tr., viz.—Sempronius, S. Morse 10,00; Virgil, Wm. Snyder 5,00; Homer, ch., to cons. Anos Graves L. M., 100,00; Rev. J. V. Dewitt 1,00; Mrs. Louisa Dewitt 1,02; Ransom Walker 1,00; Mrs. Mary Walker 1,00; cash 1,96; McLean, ch. 19,50; McGrawville, Juv. Soc. 4,12; Truxton, ch. 28,33; Truxton and Fabius 9,56; Dryden 8,92; Lansing and Groton 36,91; Milan, ch. 25c.; Summer Hill 50c.; Groton, ch. 24,33; Fem. Miss. Soc. 15,62; Sarah Wing 2,00; Cortlandville 27,59; Homer and Cortlandville, Juv. Miss. Soc. 30,40; to cons. Rev. Wm. B. Downer and Rev. F. Dusenbury L. M.,	329,61		
Jeremiah Higby 20,00; Mrs. M. Higby 5,00; Auburn, A. Wheeler 5,00; Rev. C. P. Wyckoff 5,00; Lorain, Aaron Brown 5,00; Utica, Edward Baldwin 3,00; Mrs. M. Woodworth 2,00; Mrs. Montague 25c.,	45,25		
per Rev. Alfred Bennett, agent,	3899,49		
Williamsburg, 1st ch., (of which \$25 is from the Sab. school, for sup. of a boy named Alanson P. Mason, under the care of Mrs. Haswell),	50,00		
Newburg, ch., mon con.,	10,00		
Hartford, ch., per Rev. O. Tracy, agent,	20,00		12,671,30
New Jersey.			
Marlton, ch. 13,00; Moorestown, ch. 11,00,	24,00		
Flemington, ch., after an address by Rev. J. H. Vinton, to cons. Mrs. Elisabeth T. Mulford L. M. 100,00; New Brunswick, ch. 117,50; Piscataway, ch. 32,54; Salem, 1st ch. 7,37; per Rev. G. S. Webb, agent,	257,41		
Piscataway, Young People's Miss. Soc., James D. Still tr.,	37,47		
Newark, 1st ch., Male Miss. Soc., to cons. Peter Linsley, Edward I. Hunt, Rev. W. H. Tustin and Henrietta Wilson (by her father) L. M., 401,37; Fem. Miss. Soc. 17,47,	413,84		737,72
Pennsylvania.			
Philadelphia, 1st ch., Thomas Wattson, to cons. Rev. J. V. Allison L. M., 100,00; do. do., Fem. Miss. Soc., Mary Hallman tr., (of which \$25 is from the Karen Ed. Soc., for sup. of a Karen girl named Georgiana Boardman. \$25 do. for sup. of a child in the Nowgong Orphan School, and \$25 from the Schuylkill branch of the 1st ch., for sup. of an African boy named Park H. Casady,) for sup. of Samuel J. Smith, of Bangkok, to cons. Rev. Thomas S. Griffith, Mrs. Jane L. Seddinger and Miss Mary Weatherby L. M.,	382,19		
do., Spruce St. ch., Wm. Bucknell, Jr., to cons. Wm. Bucknell L. M.,	100,00		
do., James M. Linnard, to cons. Mrs. Ann Linnard L. M., 100,00; do., 2d ch. 11,00; 2d Southwark ch. 34,01; per Rev. G. S. Webb, agent,	145,01		
do., Mary Wood, for Karen Miss.,	10,00		
do., 11th ch., Miss. Soc., Mrs. Van Dusen tr., per Rev. G. S. Webb, agent,	100,00		
do., 10th ch.	225,00		1062,20
West Chester, ch., per Rev. B. R. Loxley,	4,00		
Sundry donations, per Rev. E. Kincaid,	100,00		
Western Bap. Convention, Wm. Benson tr., viz.—Beaver Asso., Zion, ch. 15,00; McKeesport, ch. 16,55; Bib. Soc. 3,12; Washington, ch. 23,00; Mount Moriah, ch. 2,75; Peters' Creek, ch., Sab. sch., 2,50; Connellsville, ch. 23,18; Flatwoods, ch. 3,82; cash 8c.,	90,00		1256,20

District of Columbia.	
Washington, E Street ch., A. Rothwell tr., mon. con.,	45,00
Kentucky.	
Louisville, Rev. F. A. Willard	50,00
Ohio.	
Cincinnati, viz.—9th St. ch. 16,28; Walnut St. ch. 21,76; 5th St. ch. 12,50; High St. ch. and Sab. sch. 20,00; 1st ch., Sab. sch. 20,00; Massilon, ch. 1,61; Mrs. H. J. Haynes 1,00; children of Mrs. Haynes 39c.; Camden, ch. 1,77; Lancaster, grand children of J. Connell 1,00; Cheviot, Bethel ch. 50,00; Sullivan, W. Chamberlain 11,00; E. B. Parker 1,00; Lafayette, N. Young 13c.; Mr. Cooper 50c.; T. Farley 16c.; Bath, Oren Perry 4,00; Abigail Barnes 50c.; Warren, ch. 15,87; Green, ch. 6,08; Franklin, Jonathan Nye and son 1,01; Mr. Dodge 1,00; Akron, Rev. L. Austin 75c.; Middletown, ch. 10,00; Piqua, ch. 6,00; Euclid, ch. 25,00; Lima, ch. 8,00; Mount Zion, ch. 6,01; Amanda, ch. 4,33; Westminster, Rev. D Crall 1,00; J. B. Roberts 66c.; A. H. Willower 50c.; Xenia, ch. 13,00; Ohio For. Miss. Soc. J. B. Wheaton tr., 40,00; Wellington, Fem. Miss. Soc. 7,43; Avon, Ladies' Soc. 1,66; Canaan Centre, Ladies' Soc. 1,40; Grand River Asso. 55c.; per Rev. J. Stevens, agent, 313,85	
Mohican Asso., viz.—Colls. 15,00; Monroe, ch. 1,00; Prairie, ch. 4,12; Perry, ch. 1,38; Mansfield, ch., mon. con., 40,44,	61,94
Huron Asso., viz.—Bellevue, ch. 5,27; Auburn, ch. 5,63; Norwalk, ch., mon. con., 47,41,	58,31
Aurora, ch. 6,50; G. Parrett 1,00; R. Cook 1,00,	8,50
To cons. Theodore Baker L. M., per Rev. S. B. Webster,	123,75
Cherry Valley, C. M. Gillett 1,00; A. Gillett 2,00; Mrs. E. S. Calley 3,00; per Rev. A. Bennett, agent,	6,00
	443,60
Indiana.	
Blairsville, Rev. A. Matsh and wife 5,00; Madison, ch. 16,35; Johnson, ch. 5,00; Wilmington, Miss. Soc. 4,00; per Rev. J. Stevens, agent,	30,35
Manchester, ch. 13,00; Ebenezer, ch. (of which \$8 is from Robert Fowler, tr. of the Miss. Soc.), 13,75; Lawrenceburg, ch. 43,75—less discount of draft 1,05,	69,45
	99,80

Illinois.	
Elgin, J. B. Smith 1,00; a friend of Miss. 7,00; Lyndon, 1st ch. 5,00; Washington, ch. 1,30; Mon. con. 2,15; Carrolton, ch. 20,00; Upper Alton, Daniel F. Wendell, for Bur. Miss., 1,00,	37,45
Michigan.	
Michigan Bap. Convention, Rev. M. Allen tr., to cons. Rev. Wm. Taylor L. M., 100,00; Grand Rapids, ch. 8,00,	108,00
Iowa.	
Davenport, ch.	3,00
New Brunswick.	
J. F. Gale	5,00
	<u>\$32,480,21</u>

Legacies.	
Montgomery, N. Y., John J. Martin, per M. Bookstaver executor,	200,00
Joseph Fielding, late of the African Miss., per S. Peck, executor,	100,00
Alden, N. Y., Mrs. Abisha Linsley, per Wm. Dayton executor,	85,00
Rushford, N. Y., James McCall, to cons. Nelson McCall L. M., in part,	100,00
Ovid, N. Y., Mrs. Keziah Scott, per Joseph Dunlap executor,	85,00
Pulaski N. Y., Martha Gurley, per Rev. A. Bennett, agent,	50,00
Caroline, N. Y., Mrs. Cliff, per do. do., do., in part,	2,00
Oswego, N. Y., Asa Truman, per do. do., do., in part,	50,00
Piscataway, N. J., Samuel R. Stelle, per Lewis R. Stelle executor,	200,00
	<u>872,00</u>
	<u>\$33,352,21</u>
Total from April 1, 1848, to March 31, 1849, \$38,902,99.	

The Treasurer also acknowledges the receipt of the following sums, viz. :—	
From the Am. Tract Soc.	
For publication of tracts in Germany,	700,00
do. do. Hongkong,	300,00
do. do. Ningpo,	100,00
do. do. Burmah,	200,00
do. do. Siam,	200,00
do. do. France,	400,00
	<u>2000,00</u>
From the Am. and For. Bible Society.	
For translating and printing Siamese scriptures,	1000,00
do. do. do. Assamese do.,	500,00
	<u>1500,00</u>
	<u>\$3300,00</u>



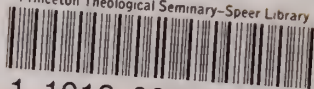
For [illegible] [illegible]

THE UNIVERSITY OF CHICAGO

I-7 v.29

Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1633